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WEEKLY PEOPLE

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THINK THESE OVER

PREGNANT COMMENTS ON MEN AND THINGS.

Plenty of Coal for Killing, But None for People Freezing—Fattening Upon the Government—Cortelyou's Benevolence and Business Don't Mix in Capitalist Heart.

"Insanity piled upon Insanity"—such is the designation that the social system, conducted by the capitalist class, deserves. Here are hundreds, nay, thousands upon thousands of people in the land shivering for want of coal, and laying the foundation for all manner of ailment due to cold, and yet coal is being piled up at Honolulu and Cavite Bay for war—135,000 tons of coal thus turned from life into the channels of death.

The "Independent Labor Party," whatever it may be, having received a hypodermic injection of gold fluid from Dr. Roosevelt-Taft, is reported to have returned to life, and to be delicious for the Republican party.

The latest illustration of the fact that capitalism "knows no classes" is found in the heart-rending account of how \$100,000 of the cash belonging to John D. Rockefeller is tied up in the National Bank—the same as any other poor man's cash. Let the Socialists take that, put it in their pipe, and smoke it—and stop their annoying rant about "classes." All are alike in capitalist society.

Another illustration of the same fact is furnished by the announcement of the United States Steel Corporation that 23,000 shares of its preferred stock, offered to its employees under the profit-sharing plan on the basis of \$37.50 per share, have been taken. Here ye have it, ye doubting Thomases! Working-man-stockholders as the counterpart of Carnegie stockholding-workmen!

We may or we may not have war with Japan. What is certain is that the manufacturers of war materials are "making hay while the sun shines." Manila bay is being planted with submarines; guns are going up at Corregidor; stacks of arms are being deposited at Luzon. The cost of all this runs into millions upon millions. With a lower wage to their employees, a larger number of these to exploit, and the necessary "pull" at Washington, the manufacturers of war materials are "working" under all the conditions requisite for the yield of vast profits.

Having served as a pretext for cutting down wages, the exploded Wages Fund theory is now to be used to reduce crews on the railroads: "If wages are maintained at an abnormally high level, employers must get along with less labor," says a prominent Eastern trunk line manager. Since the worker is robbed by capitalism of four-fifths of his product, however high his wage may be, the capitalist's share is 400 per cent. larger. Hence the capitalists might as well say, "If the water gauge is abnormally high in the reservoir, we shall have to get along with less water."

"If you say to a man that it is wrong to steal and he replies—'Oh, I don't know about that,' don't argue with him, search him and you will probably find the reason in his pocket," said Bryan in his New York address on the 4th inst. Mr. Bryan, as standard-bearer of the Democratic wing of the upholders of capitalism, would seem to be in some danger of getting hit by the rebound of his own shot.

The fatuous will shout "Victory!" at the verdict of \$1,750 damages granted by a jury before Justice Newburger of this city to a child who lost two fingers in a factory due to the employer's violation of the factory laws. Just wait. There are appellate courts. The decision will be appealed from; the appeal will be sustained; it will be found that the boy was guilty for putting his fingers where they did not belong, and the employer a much injured man for having his machinery smeared with the boy's blood and mangled bones and flesh.

Don Quixote's trying to fight wind-mills is not in it with the Democratic

Senator Culberson from Texas, trying to impeach Cortelyou for favoritism to banks at the beginning of this crisis. The clearer Culberson makes his point, the more completely he fastens guilt upon Cortelyou, all the more tightly does he draw the bonds of love, affection and gratitude that bind the ruling class of the land to Cortelyou. The surest way to improve Cortelyou's chance of receiving the Republican nomination for President is to assail him for his lawless attachment to the criminal Plutocracy.

It is to be hoped that the Democratic party will carry out its threat of unfurling the banner of "Tariff Reduction." That is the only chance there is of the approaching presidential campaign offering the opportunity for a campaign of education. Few things are better calculated to enlighten the workers upon the necessity of their bursting at the polls the bonds of wage slavery than the errors, fallacies and duplicities of "Low Tariff."

Bryan's monomaniacal attachment to "running for President" is disclosing a mania that is new on the list of mental foibles. It seems that there is a certain mental disease which consists in loving "to run for President," notwithstanding the fact known in advance that such "running" is bound to uncover the mental and moral unfitness of the "runner," an unfitness that the aspirant "runner" makes all the clearer by the base means he adopts to be given a chance to "run."

The benevolent ladies who imagine they can touch the capitalist heart with distressful stories about hungering and shivering children, should take notice of what is going on in Youghiogheny Valley. It turns out that the operators, in collusion with the mine inspectors, are insisting that the miners use smokeless powder—a powder which makes a great deal more fine coal which is A STOCK FOR WHICH THE MINERS ARE NOT PAID. When Privilege has got the notion of eternity there is no cruel meanness, nor mean cruelty that it will not stoop to.

The Philadelphia Chapter of the "Daughters of the American Revolution" is draped in mourning. Its recent President, Miss Harriet Baird Huey, the 57-year-old sister of a wealthy financier, committed suicide. Was the deed a deed of despair at the sight of the existing wretchedness of the masses and brutality of the rulers in a country where the "Revolution" was supposed to insure democratic happiness? Or was the deed the result of despair, seeing the sham of Revolutionary Daughterhood was obviously failing in its purpose of narcotizing the masses into present submission with affectations of past rebellion?

"Socialism is looking up in Great Britain," exclaim in anguish or derision the various enemies of Socialism in America. And then they go on to quote as evidences the growth of "municipal lighting plants," "government intervention between employers and employed," "old age pensions," etc. As long as this is what is "looking up" in England, the capitalist class need lose no sleep. The only kind of Socialism that they need worry over is the kind that demands the unconditional surrender of the tools of production, one and all, to the workers.

NO WORK IN ALASKA.

Transportation Companies on the Lookout for Traffic.

Chicago, February 5.—Stories are being circulated around here which are calculated to relieve the idle workmen of what few pennies they may have or are able to borrow. According to A. L. Craig, general passenger agent of the Great Northern Railway, between 2,000 and 3,000 men can be used in the Tanana district, Alaska. He also states that Charles E. Peabody, president of the Alaska Steamship Co., told him that "the Tanana district is short several thousand men. The route into that country is by way of Valdez—boats sail every eighth day from Seattle."

This is only another instance of taking advantage of workmen, who are now looking anywhere for a job. It is significant that the statements are given out by the railroad and steamship lines. This is, in all probability, a scheme to rake in profits by taking the last few cents of the jobless workers for transportation charges and then dump them into an already over-filled labor market in Alaska.

There is now before Congress a bill from Representative Acheson of Pennsylvania intended "to take the Post Offices out of politics." Representative Acheson is undertaking an impossible task.

Nothing is, to-day, any longer out of politics—not even clothes-lines from the rear of tenements. Railroads and mines, factories and mills, sweatshops and department stores, armies and navies, immigration and "Little Egypts," "international marriages" and gas, custom-houses and "Teddy Bears," "labor organizations" and "Daughters of the Revolution," etc., etc.—none of these can exist without, and all of them project themselves into, politics. Indeed, the Nation's lungs cannot operate but by inhaling and exhaling politics.

It cannot be otherwise. The Social Question is essentially a political question. The political aspect of the Social Question lies in the circumstance that it fatedly contemplates the complete remodeling of Government. Seeing that Government, as now constituted, acquired in the course of historic evolution

FOUGHT FOR BREAD

DESTITUTION TURNS MEN INTO HUNGRY WOLVES.

Terrible Suffering in the Queen City of the Lakes—Fervent Efforts at Alleviating the Distress—Hunger and Cold Stalk Through the Tenements of Laid-Off Workers.

Buffalo, N. Y., February 2.—So frightful is the destitution in and around Buffalo, that the capitalist press is forced to pay attention to it. The following extracts are from the Buffalo News of February 1st. There are at least 3,000 men starving in West Seneca alone. Most of them have been left destitute by the closing down of the Lackawanna Steel Plants. Men have been found dying of starvation and the hospitals are full.

W. D. S.

"In a fierce bread riot on the Ridge Road, West Seneca, yesterday, several hundred fought among themselves like starving wolves. A grocer had announced that he would give 400 loaves of bread to the poor.

"The riot was only a reproduction on a larger scale of scenes occurring daily in the gloomy streets.

"Thus far there has been no increase in the crime report, but there is apprehension among those familiar with the inner workings of the minds of the suffering foreigners. They know there is a limit to their self-restraint, and they dare not look at what lies beyond. The town has doubled its police force.

"According to an investigation made by the Rev. Biela Basso, who is conducting a mission on Steelawanna avenue, where he is trying to feed the multitudes with a small soup kettle, of the 4,000 huddled in the tenements south of the Ridge Road and between the railroads and the Hamburg turnpike, there are 3,379 out of work. Of these 2,074 have no daily bread. Among these are 923 families, including 1,267 children. The rest are unmarried men living in squalid bachelor apartments, four to a bed who take turns in sleeping so that only two occupy a bed at a time. Of the 922 families, there are 150 families in utter destitution, lacking fire and food, and afflicted with the sicknesses that come in the train of famine in the winter.

"The News reporter visited some of the high tenements three stories high, in many instances covering entire lots. The barracks were swarming with men—single in most cases. One of the smallest houses had six families including twenty-five persons and thirteen boarders."

"One barrack consisted of a three-story building 40 feet front and 150 feet long on Simon avenue, and 90 feet on the next street. There were four beds to a room and four to a bed in several of the barracks on The Avenue. The boarders club together and contribute to the maintenance of the common mess-kitchen. One brings a piece of chuck, another sheep shanks, another cabbage, a fourth onions and whatever

the name and character of "political," whatever force tends, willingly or unwillingly, knowingly or unknowingly, to affect Government, cannot choose but be political. Being political, all sincere efforts to divorce such forces from politics are visionary; and the efforts that are not visionary are knavish, because insincere.

In what category must Representative Acheson be ranked? In one of the two he belongs.

Does he belong to the category of the railroad magnates—themselves and their roads up to the eye-brows in politics—who object to public ownership on the ground that "the railroads must be kept out of politics"? Or does he belong in the category of the philanthropic old ladies of both sexes, who aspire to free public sanitation from "political influences"?

Does Representative Acheson belong in the category of Mr. Gompers—his own and the hands of his A. F. L. horny with political wire-pulling—who sets up the principle "No politics in the union"? Or does he belong in the cat-

RICHMOND VICTORY!

YOUNG AND CAMPBELL VIRTUALLY ACQUITTED.

Celebrated Case Which Stirred Whole Town Results Favorably to S. L. P. Organizers—All Fines and Costs Remitted—Great Demonstration Planned.

Richmond, Va., Feb. 7. — Frank F. Young and Joseph Campbell, organizers of the Socialist Labor Party, charged with a violation of the city ordinance against public speaking on the streets and the congregating of large audiences on the streets and sidewalks, were freed after being tried by the court.

Their case was called in the Hustings Court at 12 o'clock to-day, having been appealed from the Police Court. Young and Campbell were unwar- rantly arrested at Sixth and Broad streets by Police Officer Acree about 5 o'clock on the afternoon of January 11th, while addressing a crowd on the principles and tactics of the S. L. P.

City Attorney Pollard appeared for the prosecution. The defense was represented by Colonel Muscoe Spotswood.

J. M. Blanks was the first witness called. Witness had seen a crowd assembled at Sixth and Broad streets on the afternoon of January 11th.

This crowd was being addressed by two men, one of whom was standing on a dry goods box. These two speakers were the prisoners at bar. Witness did not notice any disorder.

Police Officer Acree was next called. Witness had arrested the accused. Witness had noticed a large crowd collected at Sixth and Broad streets, which was being addressed by a man on a box.

Witness thought that the street was being blocked and called up the Second Police Station to inquire for orders. Desk Sergeant Brooks had instructed witness to order the speakers to move and in event he was disobeyed he should place the men under arrest. Witness returned to Sixth and Broad streets. The arrest of Young and Campbell followed. Witness did not testify that the men were disorderly.

Jacob Einstein, G. Greentree, Meyer Greentree, E. H. Valentine, George Oliver, and H. W. Waldon were other witnesses called by the prosecution. Blanks, Valentine, Oliver and Mayo were not unfavorable to the accused in their testimony. This was especially so in the case of E. H. Mayo.

Elmer Goochman, Louis Buttgen, and William Winefsky were called to testify for the defense.

Goochman had been present at the arrest. He was much astonished and outraged at it, so much so that he had followed Policeman Acree to inquire the cause of such proceedings, whereupon he had been himself threatened with imprisonment.

This had called forth an exclamation from Goochman, to which Officer Acree had replied, "Don't say damn."

"I didn't say damn; I said, 'Can this be Democracy,'" answered witness.

category of the wild-eyed visionaries who imagine politics can be excluded from the economic organization by the "politics" course of ostentatiously "knocking" the Socialist Labor Party—the only political party of Labor that shatters the folly of pure and simple dynamism by simultaneously shattering the companion folly of pure and simple ballotism? Does Representative Acheson belong to the category of these wild-eyed visionaries, whose irrational endeavors to escape politics plays right into the hands of, is influenced by, and cannot choose but plunge them into that worst of politics—Anarchistic dynamism, with the eventual, if not sooner, consequence of falling victims to the McParland-Orchard "agents provocateurs"?

Whatever may be the case with Representative Acheson, vain is his endeavor. Humanity must be pulled out of "politics." But as well may a man endeavor to extricate himself out of a quagmire, in which he finds himself, by imagining he can leap out of it, as can society extricate itself out of "politics" by Achesonian endeavors.

The name of Young was then called, and Frank D. Young took the chair. He testified that he and Campbell had been addressing a crowd on Broad street on the afternoon of January 11th.

Officer Acree approached and asked witness: "What are you men doing?" "We are addressing a crowd."

"What is your friend talking about?" "He is talking politics."

"What kind of politics?" "Socialism."

"Well, he will have to cut it out."

"Why?" "Because you cannot talk politics on the street. Nothing but religion can be talked on the streets."

Witness then testified that he had said to Policeman Acree: "Officer, I do not want to appear impudent, but I do not believe that Campbell will 'cut it out,' if that implies that he must stop speaking."

The men were then placed under arrest.

Campbell next took the stand.

Witness testified in substance along the lines pursued by Young. There being no discrepancies in the evidence of Young and Campbell, the latter witness was not cross-examined, but was dismissed after giving his statement.

Officer Acree was recalled by the prosecution, after which the case was sent to the jury without argument.

The jurors remained out for deliberating for an hour and then came in with a verdict of "Guilty," but imposed the minimum fine, three dollars. The local organization intended to refuse to pay the fine, but the judge voluntarily remitted it. This amounts to virtual acquittal. The Socialist Labor Party of Richmond will hold a large demonstration and Young and Campbell will speak.

DE LEON ON IMMIGRATION

To Advocate Exclusion of Immigrants Throws Workingmen on Wrong Track

Before an audience of three hundred which filled Pythagoras Hall last night, Daniel De Leon spoke on the question of Immigration. He clearly and trenchantly pointed out the fallacy of Anti-Immigration and showed the errors which a Socialist organization committed in aiding any such exclusion measures.

The speaker emphasized the necessity of making the working class a self-reliant body. Said he: "Our supreme object must always be to keep the working class away from capitalist parties. Anti-Immigration throws it into supporting those parties." Working men would not support a Socialist political organization advocating restriction of aliens because they realize that such a party has no chance at the polls, whereas the Democratic and Republican organizations have.

Taking up the Marxian declaration of "Workingmen of all countries, Unite," De Leon showed that it was not a sentimental utterance, but that Marx understood that conditions compelled the workers to join hands internationally. The speaker used the Longshoremen organization as a case in point; that if those men had a strike here the men on the docks at Hamburg, Southampton and in France should realize it was also their strike. But to preach Anti-Immigration, which created race hatred, kept them separated. A workingman's organization favoring restriction of immigration was guilty of promoting race antipathy and therefore preventing the solidarity of labor.

De Leon showed that to teach the workingmen they could get anything from capitalist legislation was a huge blunder. Laws are passed supposedly favoring labor and when they are meant to be enforced are declared unconstitutional by the Supreme Court. Anti-Trust laws meant to apply to capitalists are taken by the Supreme Court and applied against labor. The only thing which so-called Labor laws do create, are berths for the corruption of prominent labor leaders, and these men when promoted close their eyes.

As to the "backward races" idea the speaker showed that men are the products of their environment; that they are not inherently inferior nor superior; that the theory of heredity is fallacious; but that transmuted environment determines the man. "Place a Hottentot," said the speaker, "into a factory, and in time he will be as his neighbors are." Change surrounding conditions and you change men. To stand upon the exclusion of men from a country because of their backwardness is to stand upon a philosophic absurdity.

AN EXPERIENCE

THAT IS ONLY POSSIBLE UNDER THE CAPITALIST SYSTEM.

Men Out of Work Compelled to Suffer: Hunger and Cold While the Land Is Full of the Wealth They and Their Fellows Have Created—A Tale of the Bread Line.

That charity is cold, is a true saying, as I, an "out-of-work" can testify. Unable to get a job and homeless, I was forced to seek aid or starve. My first experience was on the famous bread line. After two hours of wearisome standing I reached the dispenser of the bread and coffee. The bread was hard and as to the coffee—well, it was a warm drink if nothing more, and why should a man find fault with "free grub"?

One night I tried the Bowery Mission; there I had a cup of coffee with bread and a lot of talk about coming to Jesus. Two nights I carried the banner, that is, I walked the streets all night, an experience I would not wish imposed upon my worst enemy.

The Salvation Army hotel I found clean, but to raise the twenty-five cents needed to enjoy its hospitality I was able to do but once.

One of the best meals I had was a five-cent stew in a place on Hester street. The proprietor has opened up to cater to the trade of such poor unfortunates as myself.

Some of the low grade saloons dish out a free stew, provided you have a nickel for the bear. In one place I found the stew good, but the amount of bread was very limited. There are fully five thousand men in and about the Bowery who are living on five cents a day!

What manner of men are they? Good men. Here are two examples typical of the mass. No. 1 is a young Texan, a bricklayer, 25 years old, stranded here, starving, and without clothes. No. 2, a Scotchman, rendered idle by the panic, he found himself after a time penniless, and in the ranks of the down and out brigade. At first his pride kept him from writing home, but he did so in the end, and as his people in the old country are fairly well off he expected a remittance that would provide him with a first class passage home.

Most of the workmen had pawned their tools and would be in a bad pickle if work was offered them. All of them are insufficiently clad, the demands of the stomach having sent overcoats to the pawnshop, never to be redeemed. All are more or less infested with vermin and cannot help it. Next to hunger is the lack of tobacco; to expose a paper of the weed meant that it would be immediately emptied, and the poor fellows having it are not backward in sharing this little luxury with those who have none.

In the lodging houses the experience is more like being in bedlam than among sane men. Some are laughing, others crying, while those getting more used to it are snoring. At the Municipal Lodging House when one of the officials asked: "How many of you men are willing to go to the Island?" fully forty stood up. And, mind, you, that means the rock pile, but better than death by starvation and exposure.

In some of the lodging houses you have to sleep absolutely naked, your clothing being placed in a locker. At the Municipal Lodging House your clothing is fumigated. This kills the vermin and also make the leather of suspenders and belts as hard as a brick.

I have been through the mill, but it would take the pen of a Dante to convey to your minds the Inferno in which so many thousands of your fellows are suffering agonies of the damned. And how do they take it? In various ways. But mostly as a condition that has arisen, and is no more to be avoided than the cold wind that blows upon them. Little use to explain matters to them; their minds are too much taken up with the problem of where the next bite is to come from and how to get shelter from the wintry blast. Those of you who have work, give warning to your fellows who still have the opportunity to toil. They may be the next victims; tell them NOW just how it is that the damnable capitalist system works such iniquity upon us and you may do some good.

One Who Knows.

THE UTOPIANS

DETROIT'S WORKINGMEN HEAR INSTRUCTIVE LECTURE.

Detroit, February 3.—The zero weather and a raging blizzard were forces that reduced the audience yesterday, but a goodly number braved the unfavorable condition to listen to the lecture, the first of a series, arranged by Section Detroit. Wm. E. Bohn, a teacher at the University of Michigan, had consented to favor our organization with a speech.

Evolution and Prophecy was the subject he chose. The lucid and effective presentation of the same was a credit to his grasp of the intent of our movement. It was a revelation and a treat to his listeners; its scope can only be indicated. With the experience as regards "intellectuals" vividly in our mind, our suspense may be excused, but the lecturer's deliverance made clear that college training, influenced by the raging class struggle of to-day, can aid our movement beyond the reach of the average wage worker.

The lecturer began with defining Evolution, law of growth, and an evolutionist as working in line with natural evolution of things. Then he presented and analyzed the prophecies or utopian endeavors for a better world and more harmonious condition of men. He began with Plato's Republic, which long served as a text-book on Socialism in universities, and which sought for the ideal state, no wives and no property; with justice as a guide, and with the philosopher directing affairs—an abstract picture.

Sir Thomas More's protest against economic conditions, published 1515, and the Utopian Government, in 1516, were touched upon. His dream of better condition cost More his head. The criticism of his time were very fitting to-day.

The advocates of the idea of the "Social Contract" were next, especially Rousseau. His writings found expression in the French Revolution.

Robert Owen and Fourier came after with their communistic theories. America proved to be a fertile soil, as ninety separate experiments were started in this country. A book published in 1870 by Noyes, History of American Socialism, treats extensively upon the matter. All these men attempted to change society from above, with the results that history records.

Edward Bellamy brings us closer to our time. His scheme, no doubt, was influenced by the labor conflicts of the last part of the last century. Wm. Morris' "News from Nowhere" was more an anarchistic scheme with its perfect people, and finally Wm. Dean Howells' "Traveler from Aultruria" and "The Eye in the Needle" are the contemporaneous expression of the Utopian. They all ignore the motive power dictated by material conditions.

The evolutionist, the Socialist, recognizes that the change must be started from below, not from above. In the past there was a working class, but it had no means of expression. Not until the class struggle was recognized were conditions seen in the true relation. Hate, working through evolution, is a greater force than love. The class movement of Socialism is not contrary to human nature. On the contrary, the motive power of Socialism is intelligent self-interest; it voices the common interest of the class. To organize upon the basis of the class struggle will bring about the change in our social condition and make possible the enjoyment of the full product of our labor.

Quite a number of questions were asked and a very instructive discussion followed. The audience left the hall with the hope that in the near future we may be able to listen, under more favorable condition, to such a promising exponent of our aspirations.

I. W. W. HEADS MARCH

SEATTLE LOCALS LEAD GREAT UNEMPLOYED PARADE.

Seattle, Wash., January 21.—A great army of men and boys, reinforced by delegates from twenty-seven labor unions, marched through the streets of Seattle yesterday and gathered at the City hall for a demonstration on behalf of the unemployed.

The demonstration ended after a committee from the army visited Mayor Moore in his private office, endeavoring to pledge him to provide work for the men, and forced in reply a statement of the position of the city officials.

The reply did not promise any work for the unemployed, and the committee read the mayor's answers to the waiting crowd, which at once dispersed without

disorder.

Two thousand, at least, were in the parade itself, while thousands more, in sympathy with it, lined the streets through which it passed.

The forefront of the parade formed in the hall of the Industrial Workers of the World, Seattle Union No. 178, at 115 Occidental avenue. J. H. Walsh, a national organizer for the Industrial Workers, commanded the army, and the committee in charge consisted of the following: J. P. Anderson, of the Structural Ironworkers' Union; Clifton Hughes, of the Industrial Workers; H. Compton, of the Electrical Workers' Union; Charles Sperry, of the Shingle Weavers' Union, and R. Williams, of the Cement Workers' Union.

No Disorder

The hall on Occidental avenue was crowded before the parade, and Walsh and others told the men who had gathered that no disorder would be tolerated during the parade. Then Walsh and the committee started the march downstairs and out upon Occidental avenue.

Hundreds of unemployed men were already assembled before the hall, and as the parade started they joined it. The men went down Occidental, swung west on Washington street and turned north on First avenue, with Organizer Walsh stepping out in front. Up First avenue the march continued, turned up University street, and the army finally halted on the broad slope between Third and Fourth avenues, just north of the city hall and squarely beneath the windows of Mayor Moore's office.

Spectators Cheer Paraders.

Within fifteen minutes after the line had stopped there was an additional crowd of 5,000 or 6,000 people around Third avenue and Jefferson street. These came as sightseers, drawn from curiosity, and took no part in the earlier part of the demonstration. But when they learned the reason of the parade, they mingled right in with the paraders, cheering lustily.

The duly elected committee, composed of Organizer Walsh, J. P. Anderson and Clifton Hughes, went to the mayor's office. The mayor was out. While waiting for his return, several speakers put the time to good advantage by delivering spirited addresses, showing the unemployed the cause of their unemployment and how to remedy it. One man had been starving so long he fainted in the crowd, but was soon pulled to and given a meal by his comrades.

When the mayor arrived, the demands of the men were presented to him, only to be rejected by this worthy capitalist official.

150,000 UNEMPLOYED

IN NEW YORK ALONE, IS STARTLING FIGURE

Capitalist Charity Publication Makes Smaller Estimate, Giving Clue to the True Number—Lack of Work Worst Among Women—Domestic Labor Falls off Heavily.

"New York's total unemployed is at least 120,000 at present," says *Charities and Commons*, published Feb. 7. But the estimate may safely be placed at 30,000 higher, making 150,000 men, women and children now out of a job.

According to women trade union leaders in this city, the situation caused by the lack of work is more acute among women than among men. Miss Helen Marot, secretary of the Women's Trade union League, says in the same issue of *Charities and the Commons* that never before has she found it so impossible for women to secure work.

In one settlement club there were found thirty-six families where some member, in most cases a girl, was out of work. Another club of eighteen members answered almost unanimously that at least one member of each family was out of work. In a club of fifteen Italian girls all of the fathers represented were out of work.

A large number of girls are on part time. Stenographers, it appears, are tremendously out of work, as are novelty workers and workers on white goods. Of one hundred working girls in the evening clubs of one settlement thirty are either out of work or on part time. Of 120 other families in the same neighborhood twenty-three women (mothers) are in search of anything in the nature of work by the day, and in nine other families there are men and girls seeking regular work and taking odd jobs in the meantime. It appears from this that about one-third of the families in the neighborhood have unemployed members.

The demand for domestic labor in Boston fell off fifty-five per cent from October 1 to January 1. In this city the demand was greatly decreased, but not yet to such extent as in Boston.

NO LORDLING'S SLAVES

BY AN ELECTRICAL WORKER.

"Here, Comrade, see if you can't make this fellow a Socialist." The speaker, a member of the Socialist Labor Party, addressed the writer, referring to a man who belonged to the rapidly increasing army of the unemployed, but who is not willing to learn why he is in his present unenviable position. His "There's no man in this shop good enough to make me a Socialist" made clear to me that he was one of a type that is, it is sad to relate, very common among the working class. He was a craft unionist.

For the benefit of those who have not a clear conception of Socialism, let it be known that it is the science of equal opportunity. It does not mean the dividing up of all the wealth of a community among the citizens, though the avowed enemies of Socialism have taught many people to believe so. Of course, and man or woman who is able to think or reason for himself or herself would realize that a proposition to take a given sum, say one hundred million dollars (assuming that sum to be the wealth of a community) and divide the amount among one million people, would not be a feasible one. The idea is too silly to even consider, yet the Socialist agitator will be met by the argument from people presumably intelligent.

Under our present system we do not have equal opportunities to live and enjoy life. We may divide the people of the United States into two great classes and one petit class. These are, the capitalist class, who represent but 5 per cent. of the population; the working class, representing 80 per cent., and then, trailing along in the rear, the middle class, though their rank are diminishing rapidly, it being safe to say that after this present panic has blown over, we'll find a loss of fully ten per cent. in the middle class ranks and a corresponding gain to the working class; for capital is rapidly being concentrated into the hands of fewer owners every decade, and in time, in fact, sooner than many of us expect, the wealth of the nation will be concentrated into the hands of One—the People.

The working class, who produce all, represent 80 per cent. of the population. They are propertyless. They depend upon the wages they receive for their labor to sustain life and propagate their kind. The 5 per cent. of the population control nearly 100 per cent. of the wealth that is produced by the workers or proletarians. For every dollar's worth of wealth the worker produces he receives as his portion but one-fifth of the whole. On this he must do his best to exist. Under normal conditions that is just about what he is able to do—exist.

Packed into tenements in the cities, in "mill cottages" in the villages and towns, and in the outhouses in the farming districts, living on the poorest cuts of the beef (if so fortunate as to even hear of meat), eating the cheapest and least nourishing foods, he cannot be said to live—he merely exists.

The members of the capitalist class do no work, yet they have mansions, they have good food, fine clothes and any amount of time for recreation. The capitalist is able to educate his children, to travel, to enjoy life in every way.

How different it is with the members of the working class through whose labor the capitalist lives so well. His children go to the mill to work long, unhappy hours, from early in the morning until late at night, tortured, ruined, their horizon of life bounded by the four walls of a mill.

The workers are robbed. They have not the opportunity to enjoy life as they should. Socialism teaches that he who produces all wealth is entitled to all he produces.

That is a simple little proposition. Sounds like "twice two are four, twice three are six," doesn't it? Yet there are working men and women who think all manner of awful things of the Socialists. Why, I was told the other day that the Socialists would take the home (mortgaged) from the poor workman who, after pinching and pinching for the best part of his life, had managed to raise enough to be the nucleus of a sum to the buying of a little shack, so that he might have a place to call "home," which he stood a good chance of losing, as did the clients of a firm in Providence that failed not long ago.

Socialism does not teach the taking of anything from the worker. But Socialism does teach that he who produces all shall have all, so the means of production, transportation and distribution shall one day be in the hands of the people, and not held by a few parasites. These same parasites are the only people who stand to lose when the Socialist Republic is founded.

No man can "make" another a Socialist, nor can the blind be made to see. If a man is satisfied to live in a tenement while his boss or master occupies a mansion, if he is pleased to see his children want for the common necessities

of life, while his master's child has all that can be desired, if he is willing to see his wife and children slaving in the mill, then he can have no interest in Socialism, for Socialism teaches that he who works for wages is a slave, a slave far worse off than the most cruelly treated black man that was ever bought and sold in the New Orleans market.

The workers will hear men argue against the Socialist doctrine, simple and perfect as it is. Men who call themselves ministers of God have told the workers that it was — Divine Will, that they should be satisfied with the Men of that stamp committed the sacrilege of placing the Divine stamp upon the practice of human slavery, the buying and selling of human beings.

Just think, you men and women of the wage slave class, the practice of stealing black men from Africa and selling them like cattle was proclaimed by priest and minister to be sanctioned by the meek and lowly Jesus, who championed the cause of the workers.

Nevertheless, you will listen to these men and others, who tell you that you are intended by God to be the slaves of a master? What does Burns say?

If I'm designed you lordling's slave,
By nature's laws designed,
Why was an independent wish
Ever planted in my mind?

Don't you feel that you have been treated unfairly when you find yourselves out of work, the children hungry, the wife ill? You can change all this.

Standing alone, the workers are absolutely helpless. Organized along craft lines they are little better off. Experience teaches us that the craft union, useful as it at one time may have been, has seen its day. The workers must organize politically and industrially.

The voting machinery is in the hands of the capitalist class. The workers might go to the polls, cast their ballots for the Socialist Labor Party candidates, but as in the case of Hearst, the count would not be fair. Hearst politically, was strong enough, but he had not the industrial arm of the voters to back him. True enough, he catered to the working class, coddling the craft unions' officers in pure and simple style.

Among the craft union members there is much hatred. From the tactics pursued by the unions when the members go out on strike it could not be otherwise. The craft union stands for "a fair day's pay for a fair day's work."

The union machinists in a Providence plant went out on strike because they considered the pay per day anything but "fair." The molders remained at work, saying that they were receiving a fair day's pay, and had nothing in common with the machinists.

A little thought will show you that the workers can never hope for success while they fight against one another. The machinists naturally resented the stand taken by the molders, so there is discord making political and economic success impossible.

If Hearst had been a candidate on the ticket of the Socialist Labor Party, and the workers had been organized industrially, the capitalists would not have dared to have counted him out. The workers being organized in their industries—the workers of wool, of cotton, of iron, organized in their respective industries—they could take action that would mean their coming into possession of the wealth of the community, wherein all would have an equal opportunity. To grow rich? No! To become happy and contented members of the human family.

So Socialism is a simple proposition, and the industrial union, it has been shown, is the only form of organization that can benefit the workers.

Make haste to read Socialist literature. Join the section of the S. L. P. in your city; talk industrial unionism to your fellows, and by so doing you will do more to undermine the capitalist system than all the reformers. Single Taxers, Prohibitionists or Anarchists that ever propounded their ideas.

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HARD KNOCKS.

New Haven R. R. Men Lose Livelihoods; Should Learn a Lesson.

Worcester, Mass., February 3.—It is well that the working class should know of the retrenchment on the N. Y., N. H. & H. Railway. Some very hard knocks are being received here and there. A number of switching crews were thrown out a couple of weeks ago in the terminals at Providence, and the same is going on here in Worcester. What has just gone into effect is a reduction in the number of brakemen on all the switching crews. At one time there were six men on a switcher; now some have dwindled to two brakemen, and this process of overworking its employees is going on over the entire system.

Things are now so fixed that, when needed, an extra switching crew is exploited, and then thrown out. So there is not a bright outlook for the exploited railroaders on the N. Y., N. H. & H. system. Telegraph offices have been abolished at different points. Clerks have been let go, leaving a large number of the classified and unclassified service out of work.

I met a telegraph operator and clerk, whose office was abolished and he thrown out of employment. He had served the railroad a number of years, and thought it was not right, but this case was no different than many others in the Worcester yards.

We should not forget the words of the railroad president spoken at a Grange convention soon after the financial panic. He said that every man, woman and child would feel the effects on account of the losses sustained by the interests he represented. Did the railroad workers comprehend the meaning of these words? Socialist could see from this man's speech that the interests he represented would attack a few middle class capitalists who were foolish enough to think they could prevent the merger of the Boston and Maine capitalist with the New York, New Haven and Hartford Railroad.

Now, fellow railroaders, it is the duty of a Socialist to point out to his class the meaning of this. Under the present system of production of the necessities of life for profit, capitalism is simply fulfilling its mission of concentrating the means of production, distribution and transportation into fewer hands. It is for this reason that capitalists merge their interests. It is up to you on the railway systems to merge your interests likewise and stand as one class to meet this combination. You must organize into the Industrial Workers of the World and also into the Socialist Labor Party. You will be in a position to help take charge of production for yourselves and abolish panics and industrial crises. No man, woman or child will then need suffer for the want of necessities and comforts of life.

The productive facilities are now at hand, that with the labor of every able-bodied man it is possible to reduce the necessary labor time to about four hours a day to produce wealth enough that to-day you could not buy for \$10,000. The power is in your hands to effect this great change. Your craft brotherhoods joined, or getting together, as you call it, cannot accomplish this social change. I warn you of the failure ahead in organizing on craft lines. You will land the railway worker where he is landed now, an exploited wage slave. You must perjure to take and hold, through the "Railway Workers' Industrial Union," which would embrace all the workers on a given road or system.

Each department of a road may constitute a branch union: Freight House Workers' branch, Road and Yard Workers' branch, Passenger Train Workers' branch, Maintenance of Way Workers' branch, and so on. Instead of wage reductions looking us in the face, the Workers' Republic would guarantee to every man and woman a contentment unknown in any other age. Underbidding a brother worker and throwing him into the field of want, would be killed. Hope centered on so-called labor laws passed by capitalist legislatures or Congress would be uncalled for. You would regulate your hours and the amount of wealth needed for the comfort of all the people.

Transportation Worker.

FRENCH TEXTILE WORKERS

Join I. W. W. by Unanimous Vote, Amid Great Enthusiasm.

Philadelphia, Feb. 7.—On last Sunday, Feb. 2, the French Textile Workers of Philadelphia, in meeting assembled, decided to join forces with their brothers in Lawrence, Mass. and Providence, R. I.

By a unanimous vote they decided to join the Industrial Workers of the World.

Amid cheers and cries of "Long live Industrialism and the emancipation of the working class by the working class itself!" the result of the vote was announced.

THE FACTORY SYSTEM

GHASTLY HORRORS OF WORKING CLASS LIFE IN ENGLAND AFTER THE INVENTION OF ARKWRIGHT'S LOOM.

From Blackwood's Magazine, Vol. XXIII.

Never at any time of our social state was there more for man to do for man than now. There has been a breaking up of the entire system. It may all be for our ultimate good. But this is certain, that the love of money is the ruling passion of the rich;—of the poor, the mere love of life. Here we behold the splendor of ease, affluence, and luxury—there the squalor of toil, want, and hunger. The lower orders—for godsake quarrel not with the word lower, for they are as low as tyranny can tread them down—are in many places as much parts of machinery as are spindles. Thousands are but cogs. The more delicate parts of the machinery soonest wear out; and these are boys and girls. You can have no conception of the waste of infants. The weak wretches are soon worn out and flung away. True that they are not expensive. They are to be purchased from their parents at a low price. The truth is, they are too cheap. Their very bodies are worth more than they bring; and then there is one error in the calculation, which, great as it seems to us, has been seldom noticed,—seldom has buyer or seller thought of inserting their souls.

This brings us at once into the Factories. It was the introduction of Sir Richard Arkwright's invention,—Mr. Sadler remarks, in his noble speech, on moving the second reading of the Factories' Regulation Bill,—that revolutionized the entire system of our national industry. Previously to that period the incipient manufactures of the country were carried on in the villages, and around the domestic hearth. That invention transferred them principally to the great towns, and almost confined them to what are now called Factories. Thus children became the principal operatives; and they no longer performed their tasks as, before, under the parental eye, and had them affectionately and considerably apportioned according to their health and capacities; but one universal rule of labor was prescribed to all ages, to both sexes, and every state and constitution. But a regulation, therefore, it might have been expected, would have been adapted to the different degrees of physical strength in the young, the delicate, and especially the female sex. But instead of that, it was doubled in many cases, beyond what the most athletic and robust men in the prime and vigor of life can with impunity sustain. Our ancestors would not have supposed it possible, exclaims this benevolent, enlightened, and eloquent statesman—posterity will not believe it true, that a generation of Englishmen could exist that would labor liping infancy, of a few summers old, regardless alike of its smiles or tears, and unmoved by its unresisting weakness, eleven, twelve, thirteen, fourteen, sixteen hours a day, and through the weary night also till, in the dewy morn of existence, the bud of youth faded and fell ere it was unfolded.

What, then, is the object of that Bill, which Mr. Sadler, alas, in vain implored the House to sanction with its authority? The liberation of children and other young persons employed in the mills and factories of the United Kingdom, from that over-exertion and long confinement which common sense, as well

as experience, has shown to be utterly inconsistent with the improvement of their minds, the preservation of their morals, and the maintenance of their health—in a word, to rescue them from a state of suffering and degradation.

Mr. Sadler separates the parents, who, in their free agency, send their children to infantile slavery, into two classes: those who by extreme indigence are driven to do so with great reluctance and bitter regret; those, who dead to all the instincts of nature, instead of providing for their offspring, make their offspring provide for them, and not only for their necessity, but for their intemperance and profligacy. The first class, say we, are not to be pitied only, but to be protected; they must not be blamed; their "poverty but not their will consents," and many, perhaps most of them, do what they can to cheer their children's lot, but they have little in their power. They see them often so utterly wearied and worn out at night, that they have to beat them to keep them from falling asleep before they have had their scanty supper. The most affectionate heart ceases at last to send up to the eyes useless tears, the well-spring itself is dried up, and where all is arid, love weakens and dies. The other class, Mr. Sadler strongly says, count upon their children as upon their cattle, and they make the certainty of having offspring the indispensable condition of marriage, that they may breed what he calls a generation of slaves—what men, in their own conceit wiser than he, call a race of free agents. Such is the disgusting state of degradation to which the system leads. It shows us fathers "without the store of the beast or the feelings of the man," and all this wickedness and woe must be suffered to wax and widen, rather than revoke the principle of non-interference!

The great invention of Sir Richard Arkwright originally used for the spinning of cotton, has at length been applied, with the necessary adaptations, to a similar process in all our manufactures; and he holds that it would be the grossest injustice, as well as insult, to argue that those engaged in the cotton trade (where Parliament has several times seen it necessary to regulate the labor of children) were one whit less humane, and considerate than those engaged in spinning any other material. The same law should apply to all. It is against the system he fights—not against the men who have got involved in it by the operation of causes hard to resist, and which he thoroughly understands. The evil has been progressive; competition, not with foreign markets, but between capitalists at home, has carried it to a height which it cannot perhaps exceed, for it has reached the limit set by Nature's self, and flesh and blood would "thaw, and resolve itself into a dew," under any severer misery.

It is impossible, Mr. Sadler tells us, to furnish any uniform account of the hours of labor endured by children in the Factories, and he is careful not to represent extreme cases as general ones. Yet it is the bounden duty of Parliament to provide against such extreme cases, just as it provides against atrocious crimes.

(Continued Next Week.)

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AS TO THE INTRODUCTION TO "VALUE, PRICE AND PROFIT."

I.

To the Daily and Weekly People:—As to the introduction to "Value, Price and Profit," Comrade Bohn has, in his opinion, made the point "very simple." To my mind, Bohn has not simplified anything.

"It cannot be so answered now, at least not in America." Did he not mean: "At least in America, it cannot be so answered now"? (Observe I omit "not.")

"Marx refused to reason from sufficient premises"! Surely, this could proceed only from the mouth of a Mallock! The S. L. P. must be gone to sleep—else we should hear some protest against this simplicity. Did Bohn mean "insufficient premises"?

"Monopoly permits the robbery of the consumer as such." This is the point on which your correspondent sought light. Does the S. L. P. say that we are robbed as consumers? Of course, by "robbery" "exploitation" is meant. This correction is necessary because a non-producer can be "robbed"; but I fail to see how he could be "exploited." Fancy a non-producer being exploited.

Comrade Bohn's illustration is not as effective as he thinks it is. "The robbery of the consumer in this case must be admitted." Why? By what standard or principle is Comrade Bohn guided? If Comrade Bohn offered me a gallon of water for 25 cents, I should ask myself two questions: (1st) do I want the water; and (2nd), can I produce a gallon of water with a less expenditure of labor-power than that which I must expend in order to get 25 cents? If I could produce a gallon of water (that is—go and fetch it) in less time than that in which I can produce 5 cents, I shall conclude that Comrade Bohn is trying to extort from me, and I will go for the water myself. On the other hand, if in fetching the water, I expend as much labor-power as would have brought me \$2, what sense is there in my shouting "robbery"?

Because others insist on getting the full product of their labor is no reason why I should shout "robbery"; it is up to me to strive to get the whole of my product. Don't take your eye off your product.

Again, should we "struggle for an increase of wages"? I say no; at least not for the present. The capitalist will have to give us "a bare subsistence." As a revolutionist, I prefer to see depression rather than "prosperity." We cannot get an "increase of wages" for the working class; but we can organize the working class. We should not waste our energies fighting for anything that will not benefit the working class. Therefore let us struggle to organize the working class.

As Marx says of Weston, so I say of Bohn: "He has not only proposed to you, but has publicly defended in the interest of the working class opinions he knows to be most unpopular with the S. L. P." Does he not teach that we are robbed as consumers?

Before concluding I would ask: Could not Marx's work be given in a clearer style? Why not observe Herbert Spencer's principle of "economy"? Look at the questions asked on page 6 of "Value, Price and Profit." These questions—are they not Weston's? Yet ninety-nine out of a hundred will think that they are Marx's. Marx seems to assent to Weston's contention.

Fraternally,
J. MOONEY.

II. REPLY.

In a three page introduction to "Value, Price and Profit" (last edition, New York Labor News Co.), I glanced rapidly at a field which is worthy of careful research by Socialists. Criticisms of the position I there took are most welcome. I regret only that arguments issuing from a more careful study of the matter dealt with than is suggested by the above have not been made. I shall take up the contentions of Comrade Mooney verbatim.

(1.) Number one is a linguistic quibble in which the point is not well taken by the critic.

(2.) Here Comrade Mooney is correct. In the original manuscript the word "insufficient" was used. The omission of the first syllable of the word was a typographical error. But from the context the meaning of the whole paragraph is perfectly clear. It reads, in part, as follows:

"In 1865 monopolistic prices were so exceptional that Marx thought it unnecessary to elucidate the point. Even a 'Capital' he does not discuss the subject, declaring that he purposely omits it. The facts from which the student

of economics may now draw conclusions not being available a generation ago, Marx refused to reason from (in)sufficient premises. He, therefore, restricted his masterpiece to a discussion of the competitive capitalist system."

Such an interpretation as Comrade Mooney gives to his quotation could result only from his having forgotten the first part of the paragraph when he read the second. Otherwise his sounding of the tocsin in his fright that the forces of the revolution may have their virginity snatched away from them while they lie sleeping, is inexplicable.

(3.) The first part of this criticism completely refutes the second part.

(4.) A more liberal use of the dictionary is here advised. A MONOPOLY occurs when an individual or corporation or trust or other combination has possession of the whole, or so preponderant a proportion of the supply of any commodity, as to prevent competition. Now, if the whole supply of water in Seattle be in my possession, and I choose to charge 25 cents a gallon for it, how is Comrade Mooney going to secure a gallon by the expenditure of 5 cents' worth of labor-power. By discarding premises it is very easy to find conclusions wrong. Then he goes on as follows: "On the other hand, if in fetching the water, I expend as much labor-power as would have brought me \$2, what sense is there in my shouting 'robbery'?" Suppose we do some more simplifying and apply his method more broadly, saying—"IF, IN STRUGGLING AGAINST THE TRUSTIFIED SLAVE SYSTEM IN WHICH MY LEGS AND ARMS AND HEAD ARE STEEL-TRAPPED TWENTY-FOUR HOURS A DAY, I RESOLVE NOT ONLY TO 'FETCH MY OWN WATER,' BUT TO RAISE MY OWN WHEAT, BAKE MY OWN BREAD FROM MEAL I HAVE MYSELF GROUND, BUILD MY OWN RAILROAD, ET CETERA, ET CETERA, WHAT SENSE IS THERE IN MY SHOUTING 'ROBBERY'?"

If the butcher workman works ten hours in the Chicago stock-yards for two dollars, he is exploited to the extent of eight-tenths of his product. But if he is forced to take a portion of that two dollars back to the trust (it being a monopoly), he will very likely be forced to trade an hour's product (one dollar) for a half hour's product of meat. That's the effect of monopoly under capitalism. It is the easiest method of forcing down the standard of living. And there is only one way to beat the game—that is, by going without the meat, or oil, or water. But that is rather unpleasant.

"Because others insist on getting the full product of their labor," continues the critic, "is no reason why I should shout 'robbery.' It is up to me to strive to get the whole of my product. Don't take your eye off your product."

Yes, Comrade Mooney, it is very essential for us, these days, to take our eyes off "our product." "Our product," individually considered, is neither bacon nor boots. It is SOCIAL VALUE. And if we wish to comprehend and deal with social values we must view the whole intricate world system of production. This includes, mechanical processes, political governments, social tendencies and, above all, the organization of modern industry. We must study the long past of all this and, as best we may, forecast the future. Before our eyes have long surveyed the field, I trust, we shall perceive that economic institutions are vastly different from what they were when Marx wrote "Value, Price and Profit." Every sentence Marx then uttered is as true to-day as in 1865. But Marx very wisely did not attempt to set forth all truth in one speech. A very practical fellow was this man Marx. And in advising the workers how to organize in 1865, he was not solving just the problems which Mooney, Bohn, et al., are up against in 1908. Marx and Engels thought that the Revolution would be over ere now. It was to be a triumph of the nineteenth century. In their opinion it would accomplish two great results. It would organize industry and proclaim economic liberty to the producers. Still, at times, the perspicacious view of Marx penetrated the uncertain future, and he saw the capitalist trust. Now Mooney's hindsight should be clearer than Marx's foresight. Capitalism has organized, is organizing, industrial society.

The "pluck-me" store of the mining camp is a monopoly. It is a club used to beat down the workers' share of their product. The trustification of industry, in production and distribution, is making the American retail market one vast "pluck-me" store. Wages during ten years have remained about the same.

The capitalist statistical authorities admit that the cost of the workers' living has been raised from fifty to sixty per cent during this time. This has been

caused in part by the lowering of the value of gold—the measure of value. But most largely it results from the effect of monopoly on prices.

To oppose this tendency would be the greatest folly imaginable on the part of the working class. To strike we must have something to strike with. The only things capitalism leaves us are our labor-power and our vote. We can strike when and where we work, and when and where we vote. But we cannot strike when we buy, or, if you will, when we pay our rent. For this reason the introduction to "Value, Price and Profit" is concluded by the three following paragraphs:

"(1.) The modern trust, when it becomes a monopoly, tends to increase its profit and thus reduce the workers' standard of living, not only by decreasing wages, but also by increasing prices.

"(2.) Labor unions, in seeking temporary redress, may combat this tendency, not by attempting the destruction of the trust, which is impossible, but by organizing industrially and struggling for an increase of wages.

"(3.) If, forty years ago, pure and simple trades unions failed from limiting themselves to a guerilla war against the effects of the existing system, instead of simultaneously trying to change it, to-day they have become a monstrosity. The monopolistic trust is organized industry. The revolutionary industrial labor union must become organized industrial society."

I have taken this matter up at some length, because the matter as a whole is being too little studied. The most important facts now occurring in the world group themselves about the organization of industry. In the wake of this tumultuous onrushing of our economic life, all else—morals, politics, labor organization, education—are dragged along by the cables which bind them to the economics of society. This revolution, for such it is, takes place first in America. And Americans do not understand America as well as Marx understood her sixty years ago. The economic literature of the trust era includes (1) sensational magazine articles; (2) a few callow university theses dealing with special topics; (3) a very few careful relations of facts—for instance, Ida Tarbell's "History of the Standard Oil Company"; (4) a number of Socialist pamphlets. But a comprehensive work, indicating the causes of this epoch, tracing its history, describing its economic results and its far-reaching social influences, proving that all this is a mass of arguments for its speedy ending—such a monument to his scholastic prowess no one seems to have the inclination, or power, or opportunity to construct. However, many a comrade, like Comrade Mooney and myself, might study some phase of it, and report his findings in "The People."

FRANK BOHN.

MILWAUKEE I. W. W.

HOLDS ROUSING MEETING WITH
TRAUTMANN AND ST. JOHN.

Largest Gathering of Workmen Ever Known in Cream City Hears Straight Goods from Labor's Representatives—Hundreds Pleased and Encouraged—Another Hummer Coming.

Milwaukee, Wis., February 3.—Vincent St. John, General Organizer, and Wm. Trautmann, Secretary of the Industrial Workers of the World, addressed a large audience on Sunday afternoon, February 2, at Reik's Hall, corner Grove and Walker streets. It was the largest gathering of workmen ever assembled in the Cream City. Kramer presided. Trautmann was introduced as the first speaker. His speech was a plain exposition of the aim and object of the I. W. W. I have seldom seen a gathering of workmen listening so attentively to a speaker.

Milwaukee workmen welcome the Industrial Workers of the World. The idea has taken root and those roots have grown deep, in fact, too deep for the borers from within to pull up. Many were the expressions of encouragement given us. One workman said that he would like to see a Polish speaker appear in Milwaukee, because the time to organize was ripe among his fellow countrymen. Another one thought that such meetings, in which time for questions and for discussion was given, was a marked contrast to the gatherings of the other unions.

Vincent St. John, his right arm still bandaged, was the next speaker. He did not mention a word of the murderous assault upon him by some contemptible persons. Instead of criticizing them for their outrageous acts he avoided all personalities and throughout his address spoke of the principles

THE INDUSTRIAL RESERVE ARMY

The introduction of female and child labor in industry is one of the most powerful means whereby the capitalists reduce the wages of workmen. There is, however, another means which, periodically, is just as powerful: to wit, the introduction of workmen from neighborhoods that are backward and whose population has slight wants, but whose labor-power has not yet been unnerved by the factory system. The development of production upon a large scale, of machinery, namely, makes possible not only the employment of such untrained workmen in the place of trained ones, but also their cheap and prompt transportation to the place where they are wanted. Hand in hand with the development of production goes the system of transportation; colossal production corresponds with colossal transportation, not of merchandise only, but of persons also. Steamships and railroads, these much vaunted pillars of civilization, not only carry guns, liquor and syphilis to barbarians, but they also bring the barbarians to us, and with them their barbarism. The flow of agricultural laborers into the cities is becoming ever stronger; and from ever further regions are the swarms of those drawing nearer who have less wants, are more patient, and offer less resistance. Slovaks, Swedes and Italians emigrate to Germany; Germans, Belgians, Italians, emigrate to France; Slovaks, Germans, Italians, Irishmen, Swedes, emigrate to England; Slovaks, Russians, Armenians, Swedes, Italians, Irish, English and Chinese emigrate to the United States—all of them bearing down upon wages in each place.

All these foreign workmen are partly expropriated people small farmers and producers, whom the capitalist system of production has ruined. Driven on the street and deprived, not only of a home, but also of a country. Socialism is often charged by the Philistines with lack of patriotism: look at these swarms of emigrants; what is it but capitalism that has expatriated these wretches, and inflicted upon them the bane of exile? Through the expropriation of the small farmers and producers, through the importation from distant lands of large masses of labor, through the development of woman and child labor, through the shortening of the time necessary to acquire a trade, through all these means the capitalist system of production is enabled to increase stupendously the quantity of labor-forces that are at its disposal. And side by side with this goes a steady increase in the productivity of human labor as the result of the uninterrupted progress in technical art.

Simultaneously with these tendencies the machine steadily tends to displace workmen and render them superfluous. Every machine saves labor-power; unless it did that it would be useless. In every branch of industry—and be it well remembered, agriculture is to-day an industry and is identically affected—the transition from hand to machine labor is accompanied with the greatest amount of suffering to the workmen who are affected by it, who, whether they be mechanics or handicraftsmen, or whether they be farm hands, engaged in ploughing, reaping or picking cotton, are made superfluous by the machine and are thrown out upon the streets and roadsides.

It was this effect of machinery that the workmen felt first. Numerous riots during the first years of this century, and not infrequent occurrences to-day, attest the quantity of suffering which the transition from hand to machine labor, or the introduction of improved machinery, inflicts upon the working class, and the despair to which they are thereby driven. The introduction of machinery as well as its subsequent improvement, is every time baneful to the workmen whom it affects: true enough, under certain conditions, other workmen may gain thereby, such workmen, for instance, as may be employed in the manufacture of the machine itself; but, in the first place, these happy ones are to-day much fewer than those who suffer; and in the second place, it may well be doubted whether a consciousness of this fact could go far to console the starving ones.

Every new machine causes either as of the new form of trade unionism, the Industrial Workers of the World. Like Trautmann's speech, so was St. John's, clear and to the point.

St. John is a man who makes a fine impression, an intelligent young man with a goodly portion of determination which knows no defeat. The Western mine operators understood the calibre of this man; that is why they tried to have him murdered.

H. B.

much to be produced as before with fewer workmen, or to produce a larger quantity of articles with no increase in the number of workmen. It follows therefrom that, if in a country the number of workmen employed does not decrease with the development of the system of machinery, then the market must be extended in proportion to the increased productivity of the workmen. Seeing, however, that the economic development increases the productivity of labor at the same time that it increases in a greater degree the quantity of disposable labor, it follows that, in order to prevent enforced idleness among the workmen, the market must be extended at a much more rapid pace than the pace at which the productivity of labor is increased by the machine. Such a rapid extension of the market has, however, rarely occurred under the rule of capitalist production. It follows that enforced idleness is a permanent phenomenon under the capitalist system of production, and is inseparable from it.

Even in the best of times, when the market suddenly undergoes a considerable extension and business is brisk, production is not able to furnish work to all the unemployed; during bad times, however, when business is at a standstill, their number rises to fabulous figures. In fact, the unemployed constitute quite an army—the industrial reserve army, as Marx called it—it is an army of labor forces that stands ever ready, at the disposal of the capitalist; an army out of which he can draw his reserves whenever the industrial campaign grows hot. To the capitalist, this reserve army is invaluable. It places in his hands a powerful weapon with which to curb and subject the army of the employed. After excessive work on the part of some has produced lack of work for others, then the idleness of these is used as a means to keep up and even increase the excessive work of the former. And yet there are people who will deny that matters are to-day arranged at their best!

Although the size of the industrial reserve army rises and falls with the ups and downs of business, nevertheless, on the whole, it shows a steady tendency to increase. This is inevitable. The technical development moves on at an ever-increasing pace and steadily increases its field of operation, while on the other hand, the extension of the markets is hemmed in by natural bonds. When then, is the full significance of lack of work? It signifies not only want and misery to the unemployed; it signifies, furthermore, uncertainty of livelihood to the whole working class. Whatever hardship former modes of exploitation inflicted upon the exploited, one boon they left them—the certainty of a livelihood. The sustenance of the serf and the slave was assured at least so long as the life of the master himself was assured. Only when the master perished was the existence of his dependents in peril. Whatever amount of misery and dearth broke out over the people under former systems of production, such visitations were never the result of production itself; they were the result of a disturbance of production, brought on by failure of crops, droughts, floods, irruptions of hostile armies, etc. etc.

To-day the existence of the exploiter and the exploited are not bound up in each other. At any moment the workman can be thrown upon the street with wife and children, and be given over to starvation, without the exploiter, whom he has made rich, being the worse of it. To-day, misery of enforced idleness is only in very exceptional instances the result of a disturbance in production through influences from without; enforced idleness among the workmen is but a necessary result of the development of the present system of production. To-day, just the reverse happens of what happened under former systems of production. To-day, such disturbances in production rather improve the opportunities for work than otherwise; war, with all its devastating influences, has for its result an immediate increase in the demand for labor.

Under our former system of production on a small scale, the income of the worker was in proportion to his industry. Laziness ruined him, and finally threw him out of work. To-day, on the contrary, lack of work is greater the more and longer the worker toils; he brings enforced idleness upon himself by his own toil. Among the many homely adages, which originated during the system of small production, and which capitalist large production has reversed, the following is one: "The industry of the laborer builds up his house"; likewise the maxim, so often upon the lips of the Philistines, that "whoever will work will find

bread" has been turned into a lie.

To-day the possession of strength to labor is, to the workingman, as unreliable a shield against want and misery as property itself is to the small producer; as the spectre of bankruptcy casts its shadow across the path of the small farmer and small industrialist, so does the spectre of "out of work" darken that of the wage worker.

Of all the ills that attend the present system of production, the most trying, the most aggravating, that harrows men's souls deepest, and which pulls by the roots every instinct of conservatism, is the permanent uncertainty of a livelihood. This eternal uncertainty of one's own condition undermines one's hopes in the certainties of life, and all his interest in its preservation. Excessive work, lack of work, the dissolution of the family—these are the gifts which the capitalist system of production carries to the proletariat at the same time that it causes that class to swell from day to day, and its condition to spread perceptibly, more and more, over the whole population.—From "The Working Class," by Kautsky.

A PATHETIC SCENE

That Is All Too Common in the Land To-day.

The bitter wind was whistling around the post office building Monday morning, searching through the meagre clothing of a man tottering along the sidewalk on Park Row. Suddenly he collapsed all in a heap as though the bones had turned to jelly. He lay for a moment, then passers-by picked him up and carried him into the post office. A policeman was called and he went off to send a call for an ambulance.

Meanwhile those who had carried the man in unbuttoned his shirt so that he would be free to breathe, peradventure life had not fled. This revealed the cause of the trouble, the man was reduced to skin and bone. One unthinking spectator, craning his neck on the outskirts of the crowd, was heard to remark: "What is it, a case of booze?" "Hit by a trolley, I guess," said his neighbor. "Looks like a foreigner," said another. "Too many of them are coming over here." Just then the apparently lifeless being gasped, opened his eyes and looked around.

It was a strange, surprised, yet resigned gaze that met my eye. In that moment of forgetfulness what visions may have been his? Was it a scene of tables loaded with savory dishes? Was it a picture of himself surrounded by loved ones enjoying comforts, or was it oblivion and a forgetting? None can tell; only those eyes seemed to ask so pathetically: "Oh, why did you bring me back?"

The officer made his inquiries, not unkindly, but the broken whispers that came in answer conveyed no intelligence. The clang of the ambulance bell was heard, the doctor, case in hand, alighted jauntily, more police came and swept the crowd out of the corridor. As I stepped out I looked into the ambulance, and lo! it already contained a patient shivering under the blanket. Soon I heard the clang of the bell as the vehicle started off with its load, and the scene resumed its wonted aspect.

As I turned away I mused upon the fact that all of our boasted civilization had made no provision to keep the unknown starving man from getting in that plight, but when he had fallen bells were clanged, vehicles put in motion, a hospital bed prepared and other machinery started in to care for him, and then, ten to one, it was all too late.

H. S. K.

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SATURDAY, FEBRUARY 15, 1908.

"He who does not ACT as he
THINKS, thinks badly."
—GUYAN.

WELL SHE MAY!

Washington dispatches announce that
the gilded eagle which surmounted the
historic mace at the right hand of the
Speaker in the House of Representatives,
tumbled down from the perch, from the
height of which she had these many
generations listened to the eloquence of
the House.—Well she may!

If that eagle could really hear and
remember, and had discernment enough
to put two and two together, her head
must long have been reeling.

The eagle in question listened to the
impassioned oratory of the abolitionist
Representatives. She heard them de-
clare that chattel slavery was theft, a
theft committed upon the labor of the
Negro; she heard them declare that chat-
tel slavery was "degrading alike to the
master and the slave" in that it de-
bauched the family of both, and tore
at least one of them to pieces. Chattel
slavery being the cause of all these evils,
the eagle, even with a beam of wood,
must have concluded that the abolition
of the "stain upon the escutcheon of the
Nation" would abolish also the evils
that the stain led in its wake. The
eagle, even if her heart was of wood,
must have beaten with joy when she
heard in that same House that the
"stain" was abolished, smothered in the
blood of the "stainers"; her heart must
have thumped with delight at the en-
raptured speeches that announced the event.
And then?—what followed then?

Then followed a new set of thrilling
speeches. One set was for "Protection"—
this set announced that, unless the
tariff was mountain-high, the whole
American working class would be plun-
dered by the foreigners abroad, and
driven out of their homes in search of
work, the members of the workingman's
family would be torn apart. The other
set shouted "Free Trade!" Its conten-
tion was that Protection had the work-
ers by the throat; that it robbed them,
that it scattered their families. "Give
us Free Trade!" they shouted, "or at
least a lower tariff, and the goose will
hang high!" Victory swung from the
one to the other. Protection one time
ruled the roost, and then the Low Tariff
got in a peg. And then it was the
conflict between Silver and Gold; and
more recently between Monopoly and
Anti-Monopoly. And the eagle, ever list-
ening, ever seeing, saw and heard that
the horrors, charged to slavery, are to
this day rampant in the land. Each set,
when bounced out, would "tell" on the
other. Between the two the full truth
came out—and it has been coming out
down to the 5th instant when sick at
heart, the gilded wooden eagle collapsed.

But there is another eagle—not made
of wood—not gilded over—not perched
on top of the Speaker's mace—an eagle
of flesh and bone—clad in rags—cast
out—the WORKING CLASS EAGLE.
That eagle, so far from being discourag-
ed is gathering strength. THAT EAGLE
WILL NEVER DROP DOWN DES-
PONDENT. On its side is the Genius
of the Age. It can resist grief and dis-
appointment, betrayal and torture, de-
fection and desertion—on its eyes shine
the rays of a sun that nothing can ex-
tinguish. As those rays are unex-
tinguishable, so also is the vitality they
inspire. It is the rays that are shot
ahead by the sun of the Social Revo-
lution.

GOMPERS VINDICATED.

What is announced as "the third
blow" dealt to "organized labor" in
rapid succession, is the decision of the
Supreme Court of the United States in
the case brought by Dietrich Loewe and
Co., hat manufacturers of Danbury,

against Martin Lawlor and 200 other
members of the United Hatmakers of
America. The company sued Lawlor
and others for huge damages, said to
have resulted from a boycott. The
unanimous opinion of the Court is that
the boycott was an infraction of Sec-
tion 7 of the Sherman anti-trust law,
and that the company's huge claim for
damages is justified. The reports are
to the effect that the decision "is the
most damaging blow organized labor has
received." In view of the fact that the
designation of "organized labor" is one
to which Mr. Gompers lays exclusive
claim, and that the capitalist papers
accept the claim, what the reports mean
is that the decision "is the most dam-
aging blow that Mr. Gompers has re-
ceived." This is a mistake. The deci-
sion "is the most triumphant vindica-
tion that Mr. Gompers has received."

It is Mr. Gompers's contention that
"Capital and Labor are Brothers." In
pursuit of his contention he has made
the A. F. of L. a tail to the Civic Fed-
eration, with himself, besides several of
his A. F. of L. Presidents, as "Vice-
President," or "Labor Lieutenant," of
Belmont. Now, the claim of brother-
hood has its unavoidable consequences.
The Sherman anti-trust law was en-
acted, as it would seem from its name
—"anti-trust"—against Brother Capital.
It was intended, at least, in its behalf
the claim was made, that the "anti-
trust" law was to pare the nails of
wicked capitalists. If one brother is
wicked, the circumstance of the other
not being extra good is, to say the least,
a possibility. One can not claim brother-
hood to a hyena, and deny hyena
qualities—not altogether. The conten-
tion being that "Labor is the Brother
of Capital," the conclusion can not be
escaped that the vices peculiar to the
one must also be vices found in the
other brother. Vices must be "gone
for." The "anti-trust" law "goes for"
the vice of "restraining trade." What
more logical than the reasoning of the
court that—seeing "organized labor" is
capable of the identical guilt that "or-
ganized capital" was previously found
guilty of, and, seeing that a law was
passed to punish "organized capital,"
that, therefore, the same law should
be applied with even-handed justice to
"organized labor"? Nothing more logi-
cal than that. Considering, further-
more, that it is Mr. Gompers—whose
"untiring efforts in behalf of that jus-
tice that shall place 'organized labor' on
a par with 'organized capital'"—has
done more than any other one person
to furnish the Supreme Court of the
United States with the basis for its de-
cision—considering this fact, who will
deny that Mr. Gompers has received a
triumphant vindication?

WE CAN NOT EAT OUR CAKE AND HAVE IT.

Gruesome are the revelations made
by Mrs. C. H. Tower, Principal of
School No. 114, 73 Oliver street, con-
cerning the starving little children who
faint with hunger at their studies. But
what is the rhyme or reason in "revel-
ing" such gruesomeness? Is not capital-
ism good, wise, humane, patriotic,
Christian—above all NECESSARY?

A nation that delights in the "eating
of the cake" of sporting Countesses
Szechenyi, Duchesses of Manchester,
Marchionesses Juilli, imperial Rockefeller,
duchesses of Marlborough, countesses
of Campo-Felice, etc., etc.—such a nation
but stands in the childish attitude of
wanting to "have its cake" if it expects
well-fed, well-clad children among the
working class.

Nothing is got for nothing. Every-
thing must be paid for. The people of
America cannot delight in the luxuries
of their grandees without paying for
the same with the fainting spells of
starving school children, and other hor-
rors. He who glories in an exploiter,
must be ready to pay therefor with the
sight of exploitation. He whose breast
can swell at "our" phenomenal wealth
(owned by the plundering capitalist
class) must be able and ready to resist,
and even to apologize for, and justify
"our" phenomenal poverty (owned by
the working class).

Even a school child would be sharply
rebuked if it sought to divide 100 cents
between two persons in such a way that,
while the one received 99 cents, the
other still kept more than 1 cent.
Grown people should be above and be-
yond such mathematical blunders. The
wealth produced by labor is divided by
the capitalist class upon the principle of
99 cents to the capitalist idler. What is
left there, what can be there left for
the toiling masses but 1 cent, to starve
upon?

The nation pays for its capitalism
with its pauperism; for the warm and
ventilated palatial residences of the cap-
italist class with the cold and ill-ven-
tilated tenements of the working class;
for the banquets of the idle exploiters
with the starvation of the industrious
and exploited class; for the laughter and
cheer of the children of the capitalist
plunderer with the tears and sorrows of
the children of the workers.

Reveal distress! What idle work!
There is no fruitful revelation of dis-

stress that does not crystallize in the po-
litical and economic organization of the
Working Class to vote down the capital-
ist system of Asiatic inequality, and
that possesses the organized power to en-
force the fiat of that ballot.

All else are idle, impotent, tiresome
sighs—the sighs of children who would
eat their cake and have it.

TWO PICTURES.

The picture presented in a recent com-
ic magazine is a clever one, and touch-
ing, withal. On one side of the street
a dray-horse, braced against the icy
blast, his head lowered to the storm,
stands, without a blanket, in the shafts
of a heavy wagon—just stands, without
even the exertion of dragging his load to
keep him warm. Across, at the opposite
curb, rests an automobile, an expensive
limousine; over its front a heavy bear-
skin robe has been tossed to ward off
the weather. A heavy, numbing snow
descends over both. "I'd have a fur
cloak too, if I cost \$5,000!" says the
horse.

Another picture unrolls before the
mind's eye. On one side stand 20,000
unemployed, destitute workmen in
New York city alone; 20,000 in Chicago;
10,000 in Cleveland; 5,000 in Denver;
12,000 in San Francisco; thousands more
in every industrial center of the land.
Without food, without clothing, without
shoes, without gloves they face the bit-
ter winds of winter, in a vain hunt for
"something to do." Even the capitalist
relief societies—notably the Bowers Mis-
sion and the Municipal Lodging House—
acknowledge the truth, and admit that
there is not "work for all who will."
The work is not to be had; and the
worker, his patient wife and tender chil-
dren must suffer the consequences—or
seek relief through the door of suicide.

On the other side of this second pic-
ture stand a few, the so-called captains
of industry, the great financiers, the
overlords of creation. Their wretched
inefficiency as controllers of the world's
business is just now undergoing one of
its periodical exposures, called crises.
Their incapacity self-revealed, their fore-
sightedness shown to be nil, their crim-
inal debauching of the code of commer-
cial ethics branded on their brows, are
they suffering? Not they—not the big
ones. Some score or so of smaller fel-
lows, reduced by their own misdeeds to
the same condition of poverty which
the workman is always in, (and which
he is taught to look upon as prosperity)
—some score or so of these found the
condition of owning nothing but their
labor power to be so intolerable that
they committed "apoplexy," "heart
failure," or plain unvarnished suicide,
to escape it. But their wealth only
went to some others, not a whit better,
but only stronger, than they. And these
stronger ones, these bigger ones, thus
rendered still stronger and bigger by the
spoils of their ruined comrades in spolia-
tion are no whit worse off for the panic.
On the contrary, they are rubbing their
hands in glee over their increased assets.
Snug and warm in their palatial clubs
or dwellings, they heed not the winter's
bite. The snow and hail falls alike on
them and on the workers—but they
"have the fur coats!"

Paraphrasing the dray-horse in picture
No. 1, should the workingclass say, "We
would have fur cloaks too, if we cost
\$5,000!" The statement would be true.
No chattel slave worth \$5,000 would
ever be left to free himself by suicide
from the fangs of hunger and cold. His
master would see to it that he was fed
and kept in condition. But the day of
chattel slavery has rolled away. To re-
turn to it would be to turn back the
pages of human progress. The race is
no longer willing to play at dray-horses
for the masters. What the working class
should say, recognizing the WHY of the
master class's affluence and their own
wretchedness, would be—"We would
have fur cloaks too, if we owned the
industries!"

Once the working class has said that,
the day of its deliverance is at hand.

NONSENSE, LIKE HOPE, SPRINGS ETERNAL.

And now comes a Commissioner of
Charities Robert W. Hebbard with a
"new discovery" to relieve the distress
that the industrial and financial crisis
is causing to the workers. The discov-
ery is to establish a sort of Labor Col-
ony. He calls it a "State Agricultural
Colony." Commissioner Hebbard's "new
discovery" is neither "new" nor is it a
"discovery." In point of age, it is as
old as Nonsense; in point of its discov-
ery feature, it is as nonsensical as the
oldest whims of man's untutored in-
experience.

For generations gone by, the moment
there has been distress, somebody has
shouted: "Colony!" The shout has come
from the most opposite quarters of the
social compass.

It has come from the "philanthropic"
quarter—that quarter that Tolstoi so
well characterized when he said: "The
ruling class will do anything for the
working class—except to get off its
back." The "Colony!" shout from that
quarter of the social compass always

had for its purpose to prevent the too
rapid dying off of their labor cattle.
Times would mend. When the mending
began, the proletarians would be needed
to sweat out fresh wealth; if too many
had gone to where the capitalist parsons
declare the toiler will enjoy the sight
of his capitalist tormentors on earth
writhing in the frying pans of Satan,
then the volume of sweat would not be
equal to the aspirations of the philan-
thropists.

The shout of "Colony!" has also come
from the quarter of the "practical re-
former." According to him, the way
to get at "the octopus of greedy cap-
ital" is to sneak behind his back, and
then sandbag him. The "Colony" of
the "practical reformer" is a concep-
tion according to which society is to be
revolutionized behind its back. A silly
fellow, Karl Marx by name, argued that
the thing could not be done. But Marx
was a dolt, thinks the "practical re-
former," and a fellow "unacquainted
with American conditions." The "Col-
onies" of the "practical reformer" went
up like rockets—and came down like
sticks—nobody profiting by them but
the officials, except the dupes became
wiser, though sadder men.

A third quarter from which the "Col-
ony!" shout has more than once gone
up in history is a quarter that lies in
between the first two just named. It
is the quarter of capitalist government,
with its hands temporarily forced by
revolutionary visionaries. These "Col-
onies" also proved disastrous to the work-
ers. The only practical use to which
the memory of them has been put is the
capitalist use of claiming to PROVE
with them that Socialism is a chimera.

There are other quarters from which
the "Colony!" shout has gone up—the
No. 6 I. T. U. potato-patch—the Michi-
gan Governor's cabbage patch schemes
among the lot; the above are ample
samples.

Help the distressed?—by all means!
They need it sorely. But to suggest
"Colonies!" 'Tis good that Hope should
spring eternal in the human breast—but
that Nonsense should spring eternal in
added noddles—what good can come of
that?

CAPITALISTS AS LOCUSTS.

In an article entitled "Fortunes in
Philippine Trees" the "Technical World
Magazine" contains a bit of capitalist
self-portraiture that is unmatched, and
unmatchable. The passage reads:

"According to recent reports a good
price is paid in Hong-Kong for every
stick of timber from the Philippine Is-
lands, besides the local demand being
great. Here is the chance for American
lumbermen with modern methods to
make fortunes, and in doing so they will
not only help the adaptable Filipino as
to practical things, but will insure him
cash wages, something unusual in Span-
ish days. American lumbermen, who see
the end of their industry in the not
distant future, would be wise in taking
time by the forelock and transferring
their capital to our insular possessions."

Vandal American capitalism, reckless
of the morrow; reckless of its country's
fate; intent only on profits; and, like
a veritable Louis XV., who cared not
what woes the future brought so he
might wallow in luxury, and expressed
the sentiment in the now historic words:
"After me, the deluge!"—Vandal Ameri-
can capitalism, after denuding the land
of its timber and "seeing the end of their
industry in the not distant future," now
sounds the signal to their fellow-locusts
and proposes to alight like a plague
upon the Philippine Islands.

Hypocritical American capitalist patri-
otism, claiming to aim at civilizing the
"adaptable Filipino," raises the mask
that covers its hideous countenance and
exposes the fact that the "civilization"
which it is big with, and which it pro-
poses to bestow upon the Filipinos, is
to render them the instruments for de-
nuding their own country, and to hum-
bug them into the belief that a "cash
wage" is at all superior to a "wage in
kind"—as though, long ago, John Adams
had not punctured the deception by
calling attention to the fact that "where
the working poor are paid in return for
their labor only as much money as will
buy them the necessities of life, their
condition is identical with that of the
slave, who receives these necessities at
short hand; the former may be called
"freemen" and the latter "slaves," but the
difference is imaginary only."

Fiendish American capitalism rings to
its kind the signal to do unto the Fili-
pinos what it has done unto the American
working class—the end of the lumber in-
dustry being in sight in America, it
leaves the capitalist in possession of the
gold that the lumber was transmuted
into, but it leaves the worker stranded:
the identical process is in contemplation
for the Filipinos; they also are to be
left stranded after their timber has
been taken wings into the capitalists' pockets
—"cash wages" or no "cash wages."

It is to be hoped that other capitalist
publications may resolve themselves into
photographic galleries, in imitation of
the "Technical World Magazine," and
publish some more capitalist self-photo-
graphs.

MODERN HELOTS

(From the "Hamburger Echo."—Trans-
lated for the "Daily People" by
G. OLLENDORFF.)

In the presence of a great mass of
people a statue of General Sigel, of Civil
War fame, and who was one of the
military leaders of the German revolu-
tion of 1848-49, was unveiled lately in
New York. At this occasion special
stress was laid upon the fact that Sigel,
whose talents received proper apprecia-
tion only through the Civil War, by his
victories in 1862 in Missouri over the
Confederates, held this State for the
Union and forever abolished slavery there.
Forty-five years have passed
since, and while the merit of the brave
Sigel has been justly praised, it sounds
like an infernal mockery when the re-
ports of to-day state that in the same
Missouri a white slavery of the worst
kind has taken the place of the black
slavery. European laborers upon Ameri-
can farms in Missouri, and also in other
States, are held by force in peonage for
debt. They are forced to work for the
expense of the transportation to Ameri-
ca. This compels them to make more
debts, which, on account of the miser-
able wages, they cannot get rid of.

They are forcibly detained by the
farmers, a thing possible in the land of
the Pinkertons. The authorities close
an eye and thus right in the "free"
United States, the constitution of which
in its first clause proclaims the equality
of men, thousands suffer in such miser-
able servitude. Should they run away,
they are hunted by sheriffs in the em-
ploy of the land-owners, and if caught,
returned with brutal force. The only
thing missing are the bloodhounds, for-
merly used to hunt the escaped black
slaves.

It is no surprise that our own squires
enviously look across the water upon the
North American farmer. How nice
it would be, if the agricultural laborers,
who flee in thousands from the beauties
of the squire-paradise, could only be
detained by force! If only the beau-
tiful pre-revolutionary times were still
here—the times, when with patriarchal
amiability the farm-hand could be treat-
ed as a slave pure and simple! But the
accursed revolution did come, and even
if its effects have been greatly modified,
still it has left the right to the free
choice of domicile and the trade-law.
Our native helots at least can run away
from the noble "patriarchs" and even,
when in the industries, they only fall
into a new form of wage-slavery, at
least they have escaped the feudal laws
pertaining to servants.

Therefore, from year to year, the
plaintive howl of the squires as to the
want of "help." At present they again
pose as the victims of the laborer.
"Something must be done to prevent
these numerous breaches of contract on
the part of the agricultural laborers,"
cries the agrarian press and nobody is
in doubt as to what should be done.
Legalized compulsory measures, the
noble squires naturally desire, so that
they can do about the same as the slave-
holders in Missouri.

The importation of foreign laborers,
such as Russians, Poles, Galicians, Rou-
manians, etc., does not seem to remove
the scarcity of "help." It is natural,
for the foreign laborers are treated in
the same manner as the native element;
the treatment finally becomes unbearable
to them also, although they are more
patient and less exacting than the na-
tives. When, lately in the Reichstag,
the cause of the desertion of the rural
laborers was gone into, some deputy of
the Left cried: "The horse-whip!"
This caused a great show of indignation
among the noble squires. But this in-
dignation is absolutely without value
as long as hundreds of trials make clear
every year the maltreatment rural labor-
ers are exposed to upon large and small
estates. Professor Ehrenberg, of Bos-
tock, in the "Day," makes some pro-
posals relative to a remedy. In the first
place he would have a strict pass-port
system: foreign laborers who break con-
tracts shall be deported. But by this
not much can be gained, for deportations
surely do not remove a want of "help."
The mental calibre of this professor
may be judged by his opinion that a
State labor agency really amounts to
"a further step towards the Social-
Democratic State."

This professor assumes to have hit
upon a particularly clever idea, modelled
after "celebrated patterns." As is well-
known, Bismarck and other authorities
on drill-systems for nations, have set
up the doctrine that a railroad strike
is no ordinary strike, that it deeply
affects political and economic life, that
it could become a menace to the State,
and that therefore it should be fought
with all the power of the State. It is
this doctrine which the professor would
extend to agrarian conditions, simply
by declaring as a menace to the State
the breach of contract on the part of
rural laborers. Rather than suggesting
to the noble squires that they extend

better treatment and better pay to their
laborers, such theories, not taken seri-
ously by any civilized human being,
are advanced.

The professor, in all seriousness, sets
up the following declarations:

1. The contract of the agricultural
laborer is no ordinary contract, but one
upon which rests the rural labor com-
munity, and with this the existence of
agriculture and the food supply of the
nation.

2. The breach of contract of the
agricultural laborer is no ordinary
breach of contract, but a social pheno-
mena of frequent occurrence, which,
while exploiting a necessity, cancer-like
undermines authority and the sense of
justice and leads more and more to-
wards a demoralization of the laborers
and the landowners themselves. This
wholesale breach of contract, therefore,
should be fought with all means which
promise any kind of success. Here in-
duced compulsion is the proper means.

It is thus clearly and unmistakably
expressed: "The necessity of the land-
owners is exploited by the laborers!"
And this is said at a time when the
effect of the protective tariff on food-
stuffs shows itself in such an oppressive
rise of the prices of the necessities of
life, and when the great landowners are
busy pocketing the golden results,
brought about by this rise in prices!

Thus, in Germany, facts may be turned
upside down without causing general
ridicule, for, thanks to the inconceivable
blindness of the majority of our people,
the agrarian elements are in the ma-
jority in most all of the German diets.

Thus, punishment for breach of con-
tract, as existing in Reuss, Brunswick
and other localities, will again be
breached, with the intention to provide
the police with the means to arrest all
those breaking contracts. But all this
will not abolish the dearth of "help,"
as, in the long run, even to the foreign
laborers, no matter if "backward," this
will become disgusting and they will
move away. It would not change the
case even if Chinamen were imported,
as it may safely be predicted that even
coolies would not submit to the treat-
ment of our squires.

It is interesting to note, how in our
backward squire-country in the East
and in the great "free" republic in the
West, the tyranny of landlord-proprietor-
ship steers for exactly the same
goal: to make modern helots out of the
rural proletariat. Everything the same
thing—class rule. Therefore, also, in
the class struggle lies the liberating
idea for the whole of civilized humanity.

THE PROLETARIAT

The slave of olden days was the
property of his lord. The modern
proletarian is the property of a class.
The slave was bought and sold accord-
ing to the will or the needs of his
owner. The worker of to-day sells
himself every day for a subsistence
wage—kept down to the lowest possible
level by the competition of the unem-
ployed. The whip with which the
chattel-slave was scourged was ex-
changed for the whip of want and
hunger, which, wielded by the hand of
the capitalist, drives the workers in
flocks to the doors of the factory and
workshop.

The chattel slave and the villein
were able, by a sort of passive resist-
ance to reduce to as low a minimum
as possible the amount of labor per-
formed for their masters. The baron
who agreed to the transmutation of the
villein into the rent-paying tenant
farmer, saw, just as the British and
American abolitionists did a later
age, that (chattel) slave or serf labor
is dear labor. The wage slave could
not, if he would, follow out this policy.
If an employer is not pleased with his
"hands" rate of work he can throw
him out on the streets and engage
some one of the thousands of unem-
ployed who are only too thankful to
be allowed to work under any conditions.

Furthermore, the slave and the vil-
lein could each see exactly where he
was robbed. The slave knew that ev-
erything he produced passed into his
master's hands. The villein knew that
the labor he was forced to perform one,
two or three days per week on his
lord's demesne, was labor absolutely
lost to himself. There was no possi-
bility of bulldozing him into the belief
that the interests of slave and slave-
owner, of villein and baron, were iden-
tical. With the wage slave the rob-
bery and exploitation is veiled by the
wages form. The modern worker when
he receives wages seems to be paid for
his labor. In reality he only receives
a fraction of his product, an amount
sufficient to maintain him and his
family (future wage-slaves) alive. In
other words, he receives the cost of
production of his labor power. The
difference between that sum and the
product of the worker's toil represents
the profit of the master. Thus it is
that while the modern worker is rob-
bed to an extent inconceivable under
any previous form of slavery, he is
said, by a fiction of social and legal
phraseology, to be a free-born Briton.



UNCLE SAM AND
BROTHER JONATHAN.

UNCLE SAM—The general discon-
tent—

BROTHER JONATHAN—Bother the
general discontent. I call it the general
stupidity.

U. S.—You may be right; if people
knew what this capitalism means from
which they expect a living while it will
assuredly deal death to them—

B. J.—That is not what I mean. That's
all stuff about capitalism dealing death.
What I mean is if people were not so
stupid they would know in what way
they could improve their condition and
turn capitalism to good use.

U. S.—And what is your way?

B. J.—I shall state my way if you
have time to listen to me, because I shall
want to state systematically.

U. S.—"Systematically" is good; let
her rip!

B. J.—We are two here, you and I.
U. S.—That's profoundly true.

B. J.—If there is only one hat pro-
duced by us, we could not each have a
hat, could we?

U. S.—That's another chunk of un-
questionable wisdom.

B. J.—For each to have a hat we
must produce two hats, not so?

U. S.—We could not each have one if
there were no two hats.

B. J.—Now, that is the A. B. C. of
the whole question.

U. S.—That seems very simple, but
it may be too simple; it is certainly too
simple for me.

B. J.—It follows from this A. B. C.
that all that is needed is to increase
production. If we can produce four hats
we shall each have two; if we can pro-
duce a hundred hats we shall each have
fifty.

U. S.—Not so fast.

B. J.—If our people could only in-
crease the amount of the wealth pro-
duced, all would be hunky. He who has
a million would have two millions; he
who has \$5,000 would have \$10,000; he
who has \$1,000 would have \$2,000; and
the poor workingman, who to-day has
nothing, would have—

U. S.—Twice as much; twice nothing
is nothing.

B. J.—How you talk.

U. S.—Surely not like a booby as you
do. Your "system of reasoning amounts
to this: The more the workers

CORRESPONDENCE

[Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, besides their own signature and address. None other will be recognized.]

DENVER LIVES UP TO PLEDGE.

To the Daily and Weekly People:—Inclosed find money order for \$4.00; this makes \$8.00 for January on Section Denver's pledge with Section Salt Lake. We pledged ten subs per month. Geo. Anderson, Agent. Denver, Colo., Jan. 29.

THE WAY TO DO IT.

To the Daily and Weekly People:—While first aids to subscriptions are being discussed permit me to add my testimony. I get each week a bundle of Weekly People, marking the subscription price, an invitation to subscribe, and sometimes special articles with generous blue pencil marks, and mail a copy in a one-cent wrapper to the addresses obtained from Socialist party papers and from the capitalist press, when the addressed manifests an interest in Socialism, and particularly if he is a workman. I never destroy a copy of The People, and have always mailed or distributed every number that reached my hands to some presumably interested party. As an educator The People has no rival in the United States. Other papers are not in its class.

A. S. Dowler.

El Paso, Tex., Jan. 28.

SOCIALISM AND THE ARMY.

To the Daily and Weekly People:—I don't believe that the Socialist Republic can be brought without some fighting, and think that if we are prepared it will save unnecessary loss of life. I think that a good plan would be for all comrades who are out of a job and have no one to look after, to join the U. S. Army and push the propaganda. Try and get all the men in the Army to understand Socialism and as many as possible to join a section. Then, when the time comes we would have a well trained army to throw against the capitalist forces. The soldiers have always been against the working class. If any comrade knows of any better way to bring them to our side, I would like to hear his opinion.

H. C. H.

Monongahela, Pa., Feb. 1.

BUFFALO WORKERS SUFFERING TERRIBLY FROM PANIC.

To the Daily and Weekly People:—It is estimated that there are at present at least forty thousand men out of employment in Buffalo and vicinity. Some of the large plants are entirely closed while others have greatly reduced their forces.

The E. R. Thomas Motor Company, one of the largest manufacturers of automobiles in the country have reduced the pay of their employees from ten to twenty-five per cent.

The Lackawanna Iron and Steel Company, located just outside of Buffalo, have about one thousand men on their payroll; their regular force is 8,500. A good part of these 7,500 laid off about three months ago are now starving to death in West Seneca, where the plant is situated.

The local capitalist papers themselves are forced to speak of the direful conditions prevailing here, and it can easily be surmised how much worse things are than the papers say.

C. J. Ball, jr.

Buffalo, N. Y., February 1.

HERE'S WORK FOR YOU.

To the Daily and Weekly People:—Having tried an experiment, something new in its way, I will inform the comrades how it is "panning out." The original intention was to start a news-stand and place on it the Daily and Weekly People and pamphlets of the Labor News Co. I obtained permission of the property-holder at 149th street and Third avenue, but a permit from the Board of Aldermen was also required. I therefore took up a position at Brooklyn Bridge and distributed the "Open Letter," shouting "Open Letter to Congress on Roosevelt and Goldfield." The leaflets were grabbed up like prizes given away. An S. P. man came along and helped me give the circulars away.

I next secured from Mrs. Barber a large apron with pockets fixed all over it. These pockets were hemmed with a pretty bright red braid which harmonized nicely with the yellow crash. On the top of the apron I pasted a Daily People head and into the pockets stuffed the different leaflets, such as "Preamble," "Burning Question of

Trades Unionism," "Industrial Unionism" by Debs, etc. The whole made an attractive display and is a good advertiser.

I also went along the docks and among the truckmen and distributed literature, which was seized upon. For comrades out of work this method is excellent to get our papers and party before the workmen. If anyone wishes further particulars, write to Mrs. A. Tourouff, 538 St. Mary's street, New York City. We can do much good for our movement at the present time.

F. C.

New York, Feb. 3.

MARXIAN SOCIALISM UNCHRISTIAN?

To the Daily and Weekly People:—At last we have found a man who is, in his own estimation, "wiser than Karl Marx." How we found him I will have to explain. The I. W. W., in order to keep up the agitation, holds Sunday afternoon meetings in the Town Hall, and in order to keep interest alive we invited the Reverend Dr. Tinsley to give us a talk. He came and did give us the talk. "Jesus the Socialist," was his subject. The only fault found with Marx, in one of his exclamations, was that he kept the spirit of Jesus out of his Socialism. That is where Marx fell down. If he had kept the spiritual side as well as the economic side, Socialism would grow much faster.

When the floor was thrown open after his speech, one or two men as usual got up and were enthusiastic over the fine lecture, but others took exception to that part of the minister's talk which denied the class struggle. The speaker was told plainly that he was a capitalist apologist, while others contended that the idea of the personality of God was out of the question. In answer the gentleman repudiated the idea of a personal God and stated it was the creative force, or the omnipotent, that was his God. Go to church and be a Christian, and in that way bring in the Co-operative Commonwealth. As is often the case with men pleading a lost cause, he resorted to the old dodge of offering anybody a suit of clothes or a ten-dollar bill who could prove that the Church is not the most benevolent institution in human society. While he was warmed up, he declared with emphasis that he can prove that "Capital," by Marx, is unchristian, unscientific and doomed to failure because it does not follow in the wake of Jesus.

We will take up this question with Dr. Tinsley. We hope to be able to get up a debate between him and some exponent of Marx.

We are doing fairly well at our meetings, and the interest is just now beginning to wake up in favor of the I. W. W. The carpenters' union lost its strike and half its members. The plumbers also lost their strike after seven months' fight.

E. R. M.

Youngstown, O., Jan. 27.

JACK THE DULLARD COMING OUT OF HIS SLEEP.

To the Daily and Weekly People:—I visited Seattle Jan. 29 to take in the unemployed demonstration. The labor leaders promised 10,000.

The masters got in their work on the Federated Trades and the A. F. of L. have since shouted themselves hoarse against the undesirables.

The order, discipline and calmness of the paraders was a surprise to many. It filled many an old head with amazement. They saw the effect but the cause was completely away from their calculation.

There was a determination and strength shown in that column as I had only witnessed under fire in actual war; no banners flying, no brass bands, vehicles and cars continually interfering, it went silently and unhesitatingly on its mission to appear before the mayor of the city. The most significant point of it all was that the marching columns were made up of workmen of all nationalities. Some of the wise ones can see Jack Dullard coming out of his sleep.

As a result of this showing the A. F. of L. is going to open soup-kitchens with the assistance of the master class. This is done to keep up the "Seattle spirit" and to smother the under-dog, the I. W. W.

The I. W. W. has very little to gain and much to lose by monkeying with the craft proposition, for the same rules govern the A. F. of L. as govern John D. Rockefeller; the difference be-

ing of no degree. The hod-carrier chases the dollars in the "corner" proposition; John D. chases the millions similarly.

The industrial unionist has an entirely different mission, a mission to unite on the industrial and on the political fields and take and hold the means of production and distribution.

I have had the pleasure of working with slaves of the building trades and can say that anyone believing in harmony between craft unionists and industrial unionists is doomed to disappointment. Craft unions will disappear by the outside pressure principally caused by further introduction of machines and inventions, and be replaced by industrial unionism. Entering on any negotiation, or conciliation, no matter what the stress or strain, is a blunder and a weakness.

The craft unions will collapse of their own weight, and it is a waste of precious time allowing them to eat you on the back and play politics.

G. W.

Seattle, Wash., Jan. 24.

JOHN M. WORK IN OGDEN.

To the Daily and Weekly People:—John M. Work, a national lecturer for the Socialist party, spoke here in Ogden on the evenings of January 21 and 22. The burden of his talk was devoted to telling of conditions and asking for votes for his party. At the close of his first meeting he announced that questions should be submitted in writing and he would answer them the evening following.

One of the questions put was, "Is not economic solidarity as necessary as votes?" In answering he said he did not know exactly what was meant by "necessary," but when the questioner told him it meant just what it said, he replied that economic solidarity was not necessary but desirable. He stated that the trade unions were taking care of the economic field, and the Socialist party attended to the political field.

Another question put was, "Is there not a large percentage barred from voting because of property qualifications and of unsteady employment?" He answered by saying that most of those disqualified were tramps whose vote could be purchased for from one dollar to twenty-five cents, and that therefore it was more of a gain than a loss to the party. He held that the disqualification of the Negro in the South would benefit the Socialist party because of the Negro's ignorance, although he said he believed in equal suffrage.

When he referred to labor unions he meant the A. F. of L. He told of their progress, that one and another had endorsed Socialism, and that the United Mine Workers was the most progressive economic organization.

On the day after his first meeting, the below comment appeared in the Ogden "Morning Examiner." He answered it neither verbally nor through the press.

Roy Southwick.

[Enclosure.]

COMMENT ON THE BIG SOCIALIST MEETING.

Before one of the best audiences ever gathered to hear a Socialist, both in numbers and evident intelligence, John M. Work, national organizer of the Socialist party delivered the first of two lectures at the county court house last evening.

If Mr. Work has done anything at all he has given the lie to the proud boast that a Socialist is one who is fully abreast of the times and a champion of the cause of the working class.

To-day it is an insult to the intelligence and information of any thinking person to dish up the ballot as Mr. Work did as an efficient cure for the crying evils of the day. We have seen the ballot dishonored and counted out from Maine to California and the lecturer himself told of the Czar's dismissal of the Duma and the redistricting of the German Empire that disfranchised the workers in those countries. Enforced idleness and change of location are disfranchising thousands of workers in this country every day. To say that the capitalist is weak and the worker strong at the ballot box may not be a deliberate untruth, but it is a dangerous delusion for the working class to hypnotize itself with which can only end in wanton bloodshed.

"Public ownership is only half of Socialism," said Mr. Work. If "public ownership is half of Socialism," why do the glorified trade unions "who have done such noble work" go down on their knees to federal and municipal authorities in the east and beg them not to lay off employees? Tell the truth and shame the devil; there is nothing more nor less than purchase and sale in the labor market with the government as heartless if not more so than the private exploiter. If that is half of Socialism, let us exclaim: "We will

TO WEEKLY PEOPLE READERS

The Socialist Labor Party has undertaken a task of gigantic proportions in spreading the gospel of Socialism among the workers of the country. For many years we have carried on the publication of our papers and literature. Of the seed that has been sowed much has fallen upon good ground, had it not the work could not have been carried on. The fearless and uncompromising position which the Party has taken has been justified in the past, is being justified now, and will be justified much more in the future. The successes that are yet to come depend upon what is done now. Depend upon you. The Movement asks for no favors from those opposed to the emancipation of the working class but it does ask for the support of the workers themselves.

At this time when, if ever, the propaganda of the Movement should and could be extended, we ask the co-operation of every reader in extending the circulation of the official organ of the Socialist Labor Party. With the Weekly People in the hands of the working class that class cannot help but become more and more fit to take up intelligently the battle for its own emancipation.

If you are not a subscriber of The Daily People send fifty cents for a six weeks trial subscription. Get your friends to do likewise. If we fail to interest them and keep them on the list the fault will be ours. Give us the opportunity to show what we can do.

WEEKLY PEOPLE.

have none of it!"

It is easy to stand by and point to the inefficiency and shortcomings of the capitalist system. Triumph at the ballot box is all the Socialist party needs to demonstrate that it is the most efficient "it" the capitalist system is guilty of or responsible for.

How can a political party conduct industry without preparing an economic or industrial union of the workers to enforce its demands and ensure the success of the revolution, which in any other event—a ballot revolution—will plunge America and the world into an era of terror and bloodshed before undreamed of.

Roy Southwick.

"UNDESIRABLE CITIZEN" FUND GROWING.

To the Daily and Weekly People:—Add enclosed dollar to your "Undesirable Citizen" fund for Campbell and Young. Altogether up and at them!

Cooke.

New York, January 30.

COLLEGE PROFESSOR FIGHTS SOCIALISM.

To the Daily and Weekly People:—Wm. Kirk, Professor of Political Economy, Brown University, spoke on "The Panic—Its Causes" last night (Sunday) at Textile Hall, Olneyville, under the auspices of the Textile Union, who sent in their charter fee to the Industrial Workers of the World yesterday.

The learned gentleman told us nothing new. Those who read the articles by "Claudius" know more of the subject than even the Brown professor.

After the lecture the meetings are thrown open for discussion and questions. Under the rules the speaker of the evening closes. He closed last night with a tirade against Socialism, in which he said that every man and woman under capitalism had an opportunity of advancing in this world to better positions.

How the woman who tends a braiding machine from dusk to dawn, while her babe is at home uncared for by its mother, is going to be "promoted" he failed to state.

How the little nine year old babies at work picking coal in the Wilkes-Barre breakers are going to become men of note in this world he neglected to enlighten us.

"Is said that the apologists of our present system cannot base their claims of the benignity of the capitalists on facts."

"Electrical Worker."

Providence, R. I., Feb. 3.

AN APPRECIATION.

To the Daily and Weekly People:—We sincerely congratulate the Editor and those who make up The People on conducting the only real working class champion in this country. We thank you for the mastery way in which you expose freaks, frauds and fakirs, and analyze the social system and unflinchingly keep before the working class the correct method and tactics, so the day it votes the victory, it is trained to "take and hold" and conduct the Co-operative Commonwealth.

C. H. Jacobsen.

Warren, Pa., Feb. 1.

Watch the label on your paper. It will tell you when your subscription expires. First number indicates the month, second, the day, third, the year.

LETTER-BOX

OFF-HAND ANSWERS TO CORRESPONDENTS.

NO QUESTIONS WILL BE CONSIDERED THAT COME IN ANONYMOUS LETTERS. ALL LETTERS MUST CARRY A BONA FIDE SIGNATURE AND ADDRESS.

W. A. S., SYDNEY, N. S. W.—Now to your eighth question—

The International Congress does not recognize proxy votes. A delegate from one nation with credentials from another can cast only one vote.

Next question next week.

H. H. R., CHAMPAIGN, ILL.—Now to your third question—

When Boehm Bawerk argues that labor power can not enter into consideration because "How can an element that does not enter at all into one class of goods possessing exchange value be put forward as the common universal principle of exchange value?"—when Boehm Bawerk argues in that way, the gentleman is guilty of violating an elemental principle in reasoning. Sound reasoning does not proceed from premises that are the subject of discussion. As well say: "How can a man who has stolen be said not to be a thief?" The point at issue, the fact at issue is whether the man DID steal. Boehm Bawerk takes for granted that "gold in the earth," wherever it be, has exchange value. From these false premises he concludes labor-power is not the principle of exchange value. Boehm Bawerk would not accept the reasoning: "Boehm Bawerk being a cow, how else can he walk but on all fours?" He would reject that reasoning; and yet such, exactly, is his own on the matter of the source of exchange value.

Next question next week.

H. G., SCHENECTADY, N. Y.—"Keep cool and your powder dry."—Everything in season.—No danger.—The movement calls for men.—Pollywogs can't last.—They are the tails of the tadpole.—They will be shed like the grown frog sheds the tadpole's tail.—Learn to labor and to wait.

A. R., PHOENIX, B. C.—Now to your second question—

Correct! Consciously or unconsciously, the various Socialist parties of Europe are coming over to the S. L. P. position.

E. C., PROVIDENCE, R. I.—The notion is not an uncommon one that the editorship of The People is a sort of tube through which every one has a right to blow whatever stuff he wants into the paper. Of course, it is an anarchistic notion. Nine-tenths of our troubles have come from that quarter. But the S. L. P. insists that its organ shall reflect the Party's collective wisdom—not any one individual's wisdom (or stupidity!).

O. J. O., CLEVELAND, O.—The point has been made often enough:—the overthrow of capitalism requires integral organization; bomb-throwing implies a denial of integral organization: bomb-throwing can be practiced only upon the "autonomous" plan; consequently, the propagandist of dynamite (pure and simple physical force) hinders the overthrow of capitalism. This reasoning can not be shaken.

E. W. L., QUINCY, ILL.—"Christian Science" certainly is not all nonsense, no more than Prohibitionism. But, the same as Prohibitionism runs the correct principle of sobriety and anti-alcoholism into the ground by claiming that liquor is the social cause of involuntary poverty, so Christian Science runs into the ground the correct principle regarding the power of the mind on the body's physique.

M. A. G., HERRIN, ILL.—Your letter, requesting "De Leon's side" of matters that appeared in the "Industrial Bulletin" of Feb. 1, will be duly published with the answer. In view of the circumstance that the "Bulletin" of the 8th has since come out with some more matter of the same character, it will be best to let the Justh-Trautmann press run some more before the answer.

which will be essentially documentary, and then all the more complete. Suffice it here to say, preliminarily, that the Justh-Trautmann performance is the consequence of a determined stand taken by De Leon against official conduct by Trautmann and the conduct of his clerk, Otto Justh that was involving I. W. W. headquarters in internal political strife, and other political complications. It is a repetition of the Sherman dodge of after intriguing against the revolutionary element in the I. W. W. and being baffled, then turning around and charging us with having intrigued against him.—Await documentary proof.

M. S., NEW YORK.—See above to H. G., Schenectady. Your letter, inopportune at this moment, will probably have occasion to be published within two months. "Keep cool and your powder dry."

P. O'R., LECHENER, ILL.—We'll prove you our charity and put you to the test.—Send in an article of reasonable length, not more than two columns, producing your facts and stating your conclusions against the Cincinnati correspondent who attacked Father McGrady. Send in that article, and, provided it is free from "the slimy thing," "the blackguard," "vipers," "slimy vipers," "degenerate," "cowardly cur," "creeping, crawling wretch," "shabby gentles," "gag-law," "fool," "hypocrite," "hypocritical viper," etc., etc.—leave out all such utterances that smack of the bigotry of the Dark Ages, and your article will be published.

F. F. ALLEGHENY, PA.—The matter was criticised in a paragraph in the Weekly of the 8th instant.

E. S., NEW YORK.—The stenographer who took down De Leon's address "Marx on Mallock" has sent word that the transcript will be in next week. If it comes in time, it will go into next Sunday's People; if too late for that, it will go into the Sunday issue of the 25th instant.

F. G. K., MILWAUKEE, WIS.—The notice was received on Wednesday the 5th, too late for the Weekly's issue.

C. H. R., LIDA, NEV.—The fact remains that Socialism is a proposition in the science of political economy, consequently the reasoning is not sound that IT (Socialism) MUST be irreconcilable with the Church. If Socialism were a proposition in biologic, astronomic, or geologic science then the conclusion would be correct.

K. G., PATERSON, N. J.—What is the information you want about Nicola Tesla? Can't make out from the card.

M. G. A., HOPWOOD, ENG.—Admire cleverness wherever you see it. The article in "Blatchford's" against Industrial Unionism is clever in this respect that it attacks the I. W. W. from a side that more than one I. W. W. man exposes the I. W. W. to attack from. It is cleverness to attack a body by the irrational claims of some of its members. The article attacks the I. W. W. on the ground of Anarchy, meaning pure and simple physical force. It is not fair to do so. The I. W. W. recognizes the necessity of unity on the political, as well as on the industrial field. All the same it is clever in a foe to exploit the rantings of irrational men in his adversary's camp.

ALL OTHERS—Wait till next week.

L. T. B., SCHENECTADY, N. Y.; M. D. G., BELLEVILLE, ILL.; S. S. R., LAWRENCE, MASS.; D. R., JOLIET, ILL.; E. C., PROVIDENCE, R. I.; F. D. T., DOVER, N. H.; E. R. M., YOUNGSTOWN, O.; H. B., MILWAUKEE, WIS.; F. F., HARTFORD, CONN.; M. R., HOLYOKE, MASS.; F. T., NEW YORK, N. Y.—Matter received.

AS TO UNITY

[In this column, and under the above head, will be reproduced the official acts taken by the Socialist Labor Party and Socialist Party organizations on the Unity Resolutions, adopted by the National Executive Committee of the S. L. P. at its meeting on January 23rd, 1908, and on the same date, without comment, from S. L. P., S. P., and other papers, on the same resolutions.]

[From Local Vallejo, Cal., S. P., Jan. 28.]

The following resolution, adopted by Local Vallejo, Cal., of the Socialist Party, on January 28, 1908, is transmitted for publication as provided therein:

Resolved, That Local Vallejo, Socialist Party, endorse the invitation of the National Executive Committee of the S. L. P. to the National Unity Conference, and that it is the sense of Local Vallejo that no editor or owner of a Socialist paper or member of the National Committee or National Executive Committee should be a member of

the proposed Unity Conference.

Resolved further, That a copy of this resolution be forwarded to the Appeal to Reason, The World (Oakland), Chicago Daily Socialist and Daily and Weekly People for publication.

Fraternally,

Ray S. La Barre,
Secretary Local Vallejo.

[From Section Hoquiam, Wash., S. L. P., Jan. 28.]

Greeting:

Whereas, The question of a unity between the S. L. P. and S. P. of America is now a question of pressing importance; and,

Whereas, Steps have already been taken by both State and National organizations, by appointing committees from both the S. L. P. and S. P. to effect such unity by endeavoring to discover grounds upon which unity may be accomplished; therefore be it

Resolved, That Section Hoquiam of the S. L. P. appoint Comrade Geo. P. Reuter as a committee of one, to bring the matter before the State Executive Committee, requesting them to take such action towards appointing a committee to confer with a like committee from the S. P., as may be deemed proper and best; and be it

Resolved, That the State Executive Committee instruct its Committee on Unity to follow some such plan in its deliberations as that outlined by the New Jersey Unity Conference; and be it further

Resolved, That a copy of these resolutions be sent to the State Executive Committee by the hand of Geo. P. Reuter, a copy be sent to the "Weekly People," and that they be spread upon the minutes of this meeting.

Alma Upton, Chairman.

Geo. P. Reuter, Secretary.

[From Section Denver, Colo., S. L. P., Jan. 31.]

"That we, the members of Section Denver, S. L. P., endorse the action of the N. E. C. in making overtures to the S. P. for Unity."

[From Branch 2, Section South Hudson, N. J., S. L. P., Feb. 1.]

At regular meeting of Branch No. 2, Section South Hudson, N. J., held Saturday, February 1st, it was unanimously

Resolved, That this branch heartily endorses the action of the National Executive Committee of the Socialist Labor Party in having complied with the recommendations of the International Congress by taking steps toward the unification of the Socialist forces of the United States, with the decisions of the International Congress as a basis.

Charles Schrafft, Organizer.

[From Bohemian, Wilmerding, Pa., Local of the S. P., jointly with German Branch of Section Braddock, S. L. P., Feb. 2.]

"At the joint meeting of the Bohemian Socialist Section Wilmerding of the Socialist Party and the German Branch Braddock of the Socialist Labor Party, held on February 2, 1908, the following was unanimously adopted:

We, as workmen organized in both factions, to wit, the Socialist Party and the Socialist Labor Party, desire the union of both because we realize that the power of the working class, to be applied in the class struggle against capitalism, is being impaired by the existence of two Socialist parties;

Therefore, we appeal to the National Executive Committees of both parties to work to the end that unity may be consummated, as all further separation of the Socialist forces only obstructs the onward march of Labor on the road to freedom from wage slavery.

Resolved, That a copy of these resolutions be sent to the Executive Committee of the Socialist Party and of the Socialist Labor Party for publication in their respective official party organs.

For the Socialist Party,
Joseph Lippert and
R. Skoda.

For the Socialist Labor Party,
Wm. Ademek and
Vincenz Malik.

[From N. Y. Volkszeitung, (S. P.), Feb. 7.]

The State Committee of the S. P. of Connecticut at its meeting Jan. 26 instructed its National Committeeman William Applegate to notify the National Executive Committee that they favored unity of the two Socialist parties and urge the National Executive Committee to do all within its power to bring about union.

[Extract from N. Y. (S. P.) National Committeeman Arland's letter to attention Secretary Barnes (S. P.) Feb. 8.]

"I have enclosed copy of letter to the Secretary of the State Committee of this State, and I am forwarding same to you solely because I am so directed. . . Personally I am not in accord with the proposed motion

(Continued on page 6.)

